

A DAY

IN THE LAND OF BARELWISM

Translation of the Brief Urdu Travelogue

Bareilly ke Bazaar Mein

Author MAWLANA SYED FUZAIL AHMED NASIRI

(May Allah Preserve him)

Translated by SHER MUHAMMAD KHAN



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***In the name of Allah Most Gracious Most Merciful All
praise be to Allah, Lord of the Worlds, and peace and
blessings be upon His Messenger Muhammad, the Mercy of
the Worlds***

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May the Almighty bestow His bountless mercies and blessings upon all these wonderful people and also reward them immensely for their help throughout this work, Aameen!

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About the Author

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yed Fuzail Ahmad Nasiri (born 13 May 1978) is an Indian Islamic scholar, Urdu writer and poet, who is a professor of Hadith and vice-administrator of education at the Jamia Imam Muhammad Anwar Shah, Deoband.

Family Introduction: The descendants of this clan are known as Nasiri, attributed to the author's sixteenth generation ancestral grandfather Shah Muhammad Nasir (Allah have mercy on him), the resting place of this elder is in Darbhanga, he arrived in India from Isfahan (Iran) with his mentor. The grandfather of the author, Hadhrat Shah Mawlana Munawwar 'Ali Darbhangi (Allah have mercy on him) – the spiritual successor (*Khalifah*) of Haji Imdadullah Muhajir Makki (Allah have mercy on him) – also belongs to the same clan, this is the same Munawwar 'Ali who established Madrasa Imdadiyyah in his village Nasta Post, Bharwara (Darbhanga District) under the name of his mentor, which achieved development and later got shifted to the city of Darbhanga.

Early Education: Fuzail Ahmad Sahib received *maktab* (elementary) education from his noble father Hadhrat Mawlana Jamil Ahmad Nasiri; he had also begun *Hifdh* (memorization) of the Qur'an under him. After memorizing three or four *paras* (chapters of the Holy Qur'an), he joined Madrasa Hussainiyyah in Parohi Patauna Usrahi, Madhubani District in 1986, there he stayed with his dear teacher Hadhrat Alhaj Hafidh Meher Hussain Sahib for four consecutive years and completed his *hifdh* and also had the privilege to do *hifdh* chapter-wise with Hadhrat Hafidh Akhtar Hussain Sahib Purohawi and Hadhrat Hafidh Ubaydullah Sahib

Pataunawi, in 1990, he took admission in Madrasa Diniyyah Shawkat Manzil, Ghazipur under the mentorship of his dear teacher Qari Shabbir Ahmad Sahib, the Nazim of Madrasa Islamiyyah Shakarpur, Bharwara. He stayed there for one year completing memorization of the Qur'an with Qari Sahib. This was the last year he and Qari Sahib spent in the *Madrasa*. Then he moved to Shakarpur, Bharwara where, as instructed by Hadhrat Qari Sahib, he stayed as a student for five years starting from the Persian class to Fourth year of the Arabic Course. The teachers he particularly benefited from (during his stay in this *Madrasa*) were Hadhrat Mawlana Safiur Rahman, Hadhrat Mufti Abu Bakr Qasmi and Hadhrat Mawlana Ahmad Saeed Qasmi.

Admission and Graduation from Darul Uloom Deoband: In 1996, he joined the sixth class of the Arabic course in Darul Uloom Deoband and graduated in 1998 after receiving education for three years.

Teaching Career: He began teaching from 21st July 1999, being appointed as an Arabic teacher in Darul Uloom Azizia Meera Road (Thane, Maharashtra) under the companionship and guidance of Hadhrat Wasi Ahmad Qasmi (Balha Kamtol, Madhubani), he served here for four years and resigned in early 2003 and dropped out from teaching, he moved to Gujarat in 2004 where he resumed his teaching duties on the premises of Jamia Darul Qur'an in the area of Sarkhej in Ahmedabad, the capital of the state and taught books up to the last grade (5th of Arabic). He had great trust in the late Mawlana Mufti Imtiyaz Ahmad Sahib Memon, the rector of the institution. In 2007, he left Darul Qur'an after serving there for two years and then taught at Jamia Faizan-ulQur'an in Saraspur, a well-known seminary in Ahmedabad, here he taught up till *Mishkat Sharif*. At present, he is residing in Jamia Muhammad Anwar Shah in the town of Deoband since 2008; he has had

the opportunity to teach several books from Persian to *Dawrah-i-Hadith* and also teaches *Tirmidhi Sharif* and serves as the vice-administrator of this seminary.

Writings: He has written commentaries of two books included in the Arabic syllabus namely *Tafhim al-Maybudhi*, a commentary of *Al-Maybudhi* and *Tafhim-e-Ilhami*, a commentary of *Al-Husami* have also been published besides a book in refutation of falsehood entitled as *Pachasi Sala Funkar*:

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Apne Aiyne Mein (a critical review of Wahiduddin Khan). He has also written a commentary on *Al-Manthurat* by Mawlana Sayyid Muhammad Rabey Hasani Nadwi with the title of *Manzumat*.

Literary Interests: He has been writing for newspapers and Magazines since graduating from traditional studies. He has written several weekly columns for Mumbai-based *Urdu Times Daily* for two consecutive years, his articles have also been published in the editorial pages of *Daily Inquilab* for several months; weekly essay writing also continued in *Hindustan Express* under the column *Niqar Khana Mein* for two years. Currently he writes articles for weekly *Aalami Sahara*, his articles are also published in other prominent newspapers of India.

All praises be to Allah that this trend of writing essays also continue in Magazines; articles are published in major journals. He is an official member of the monthly *Muhaddith-e'Asr* Magazine which is issued from Jamia Imam Muhammad Anwar Shah, Deoband. He is particularly interested in writing sketches, so far he has written more than two dozen articles.

Poetry: He began writing poetry in a broken style in 1993, but commenced compiling *Marsiyah* (Eulogy) on Mawlana Mufti Mah-

mud Hasan Sahib Gangohi. It is a fact that he didn't train under any teacher in acquiring this skill (of compiling poetry), however since he had sought editing from the late Dr. Kalim Ajiz of Patna in few of his poems, therefore he considers and acknowledges him as his teacher in this field. The author has written about two thousand poems till date. professionally from 1996 with a

the Grand Mufti of India, Hadhrat

Note by the Translator

T

his treatise *A Day in the Land of Barelwism* is an English rendering of a brief travelogue written by Mawlana Fuzail Ahmad Nasiri Sahib (Allah Preserve him) in Urdu under the title *Bareilly ke Bazaar Mein* in 25 installments in his social media account. The respected author had visited Bareilly on June 2019 for attending a *Nikah* of one of the members of his in-laws and wrote the articles on his visit a month later, while this humble one came across his work only last year and found it worthy to be translated and had approached the author seeking permission for translating this work into English, which he gladly granted.

This work highlights the author's visit to the city of Bareilly in a Deobandi scope of view, he takes us through the mausoleum of Ahmad Raza Khan - the founder of the Barelwi sect, as well as peeking into history of the activities of Deobandi scholars and his visits to the historical Deobandi *Madrasas* of Bareilly and his meetings with some of the officials of those *Madrasas* and its current conditions, whereas he also discusses the factors which led to the decline of Deobandis in Bareilly who once were dominant in the city, but are now extinct similar to how the Ahl al-Sunnah van-

ished in Persia. He also introduces us to the previously unheard sects of innovations other than Barelwism that exists in Bareilly.

May Allah make this book a source of knowledge and guidance for the readers and a medium of salvation for the author and the translator, Aameen!

Sher Muhammad Khan (Translator)

Date: 5th June, 2022 / 4th Dhu alQa'dah 1443 AH xii

1

My Journey to Bans Bareilly

M

y acquaintances know very well that I am married in a Barelwi family.¹ On 10th of June was the marriage of Mr. Ahsan Raza, a member of the same family. He was a young student of Jamia' Nooriyyah Ridawiyyah in Bareilly, although he professes something or the other, but he is also Allama and Mawlana by the pen. He was able to maintain a cordial relationship with me despite differences of opinion and conflict of views, many years ago he had told me: "your participation in my marriage is inevitable, otherwise I will never marry!" and his insistence remained strong till the last day therefore he succeeded in making me to participate despite my best efforts and excuses to avoid it.

The young man who was to be married was propagating *Bid'ah* (innovations) at Jamia Nooriyyah in Bareilly as he was also an Imam of a local *Ma'bad* (i.e. place of worship). His relationship with one of the regular worshipper in this mosque became stronger and this development became the reason for matrimonial relationship. The marriage was to take place on 10th of June so I planned to leave a

day before. We had to leave for Bareilly in a Scorpio² on the 9th; therefore we departed from our house for Bareilly at around 11 o'clock on the 9th of June as planned. There was only one vehicle with the seating capacity for nine travellers, including the driver. The vehicle entered Uttar Pradesh via Champaran from the route of Muzaffarpur and entered the city of Bareilly at 5 am the next morning that is the 10th of June.

¹ This humble translator had sought clarification from the respected author (Mawlana Fuzail Ahmed Nasiri Sahib) regarding whether he is married in a Barelwi family or the attribution of 'Barelwi family' above denotes a family hailing from Bareilly? This is what the respected Mawlana informed me: "Yes, I have been married in a family who are the followers of the Barelwi sect, the people of this family are Barelwis, and my wife, although she was not involved in the (Barelwi) rituals initially; but after marriage, she is more staunch Deobandi than me myself, all praises be to Allah. However, her family members are completely Barelwis and strange customs and superstitions are prevalent among them, although there has been some benefit from my presence there, there has been some reduction (in ritualistic practices) to some extent but obviously it is not as much."

In Masjid Khawaja Gharib Nawaz

The young man had left the house as a bridegroom after performing all the rituals and superstitions, dressed in white *kurta-pajama* with pink turban. He was adorned from head to toe with jasmine flowers, which covered the entire forehead and from there to the foot in a veil of flowers. Then a long piece of bright pink cloth on it, which was slightly smaller than a *sehra*. The *sehra* and the piece (of cloth) were tied like elephant trunks, since the journey was long he removed it before Muzaffarpur and the young man was now only in plain clothes. When we reached Bareilly at 5 in the morning, we agreed to stay somewhere over and get ready all over again, the groom too must prepare and the car must also be decorated from here. The decision was made near the fort.

Everybody got down from the vehicle and started to search for a convenient accommodation. Since I had to offer the *Fajr Salah*, I searched for a mosque and spotted one nearby. I recognize the place of worship of the Barelwis as *Ma'bad* (lit. a place of worship) instead of mosque. The groom had already advised me not to say anything here anywhere, that problems might arise if I am going to speak up, I will be recognized and will have to go through extremely ugly situation, and this advice was in my mind after all. I entered the *Ma'bad* first with one of my travelling companions. This instruction was also fresh in my mind, an announcement posted on a notice board hanged outside a *Ma'bad* in Maharashtra: "*This is a Sunni Barelwi mosque; here Wahhabi, Deobandi, Tablighi and Ahl-e-Hadith are not allowed to enter, otherwise the whole mosque would have to be cleaned along with a fine of rupees five thousand.*" As I entered the *Ma'bad*, I was concerned that whether I might be fined here and treated with punches and kicks, well! I entered the *Ma'bad* with courage. I called a Mawlawi Sahib who was busy washing some vessels dressed in a vest and *lungi* with a green-meshed plastic *topi* on his head, the *Ma'bad* was completely green inside-out; he approached me and I inquired him about the time of *Namaz*. He replied earnestly, while speaking with him I got to know that he is the Imam of this *Ma'bad*. I handed him my mobile for charging as the battery had died, which he took and headed to his room. I made *wudhu* and offered *namaz*, as the fan was turned on before the prayers; the whole *Ma'bad* got filled with the smell of sandalwood. Thereafter I took a short nap, a travelling companion said to me: "with the permission of Mawlana, all the people could take shower here and get ready for the marriage ceremony, so speak with him." I called-out the Imam Sahib and requested him in a soft and delicate tone to which he immediately agreed. Nine men, including the groom, took bath and it was from here the groom adopted his privileged appearance. The whole process took about an hour. I was the last to prepare.

² Name of the vehicle

In the meantime while the fellow travellers were getting ready, I seized this opportunity and started a lengthy conversation with the Imam Sahib. It turned out that he was also from Bihar, knowing this I felt slightly socialized. He informed: "the (chief) Imam of this mosque is my teacher, who is a lecturer at Madrasa Manzar-e-Islam, Bareilly, I am also a student over there, pursuing 6th year of 'Alim course. Since the teacher is in his native currently therefore I am discharging the duties of *Imamat* here at the moment." I had already heard about Madrasa Manzar-e-Islam, Bareilly, but I craved for more information regarding it when I heard it from the tongue of Imam Sahib. Everything came to my knowledge, I kept listening, the series of inquiries and questions continued; the bridegroom was terrified of our conversation, he came up to me and indicated me to stop or else *fitnah* (commotion) would occur, I kept ignoring him and the dialogue continued. Imam Sahib must have been around 17 or 18 years old, beardless but good-looking, buoyant, open-minded, patient and cheerful. After getting ready, we rode in the car and headed to the function. The companions said: "When Mawlana started the conversation with Imam Sahib, we were afraid that the battle of Deobandis and Barelwis would break out, but all praises be to Allah that such a scenario did not arise." The car might have taken about 15 minutes to reach its destination; we alighted, had breakfast and began preparing for the *Nikah* ceremony.

First Glimpse of Barelwi Culture

When I arrived at the function and observed the visitors; the style of Hinduistic culture was dominant over them, their appearances were like peasants. The dress and grooming were similar to those of Non-Muslims, with threads probably didn't even hear the

(tablecloth) that they served the breakfast upon the beds in a very gloomy manner without any dignification; none of them appeared as *Namazi*.

tied onto their wrists. They

name of the *dastarkhawan*

Quarrel between Husband and wife

When we finished our breakfast, we realized that there was still some time left for *Nikah* ceremony. I ventured out for a stroll and noticed crowd gathering at a spot. As I got closer, I found that a couple are quarrelling with each other. The husband wants to take his wife somewhere in his car, whereas his wife says "he is not my husband, I am forbidden to him, why should I accompany him?", husband approaches and drags and beats her up but the wife does not oblige and only complains, after observing this scene, I moved on.

A Short Introduction of Bareilly

The city of Bareilly is located on the banks of River Ganges, right at the heart of Uttar Pradesh, a state situated in Northern India. It is located at a distance of 250 kilometres from Lucknow and 255 kilometres from Delhi, while the distance between Deoband and Bareilly is 319 kilometres. It is an ancient city; its fame has been more than just *surma* and *jhumka*. Jagat Singh had two sons, Bans Dev and Barel Dev, this city was settled by these two brothers in 1537 AD and it was named by them as 'Bans Bareilly'. It is also said that there is a massive production of Bamboo (known as *bans* in Hindi) here, hence it is known as Bans Bareilly. The addition of 'Bans' with Bareilly distinguishes it from another city known as 'Rai Bareilly' which is located near Lucknow. This city is also termed as 'Bareilly Sharif' following the revivalist feats of the founder of the Barelwiyyah in his advocacy of innovations (*Bid'ah*).

This is that city to which the *Ahl alBid'ah wa al-Khurafat* (people of innovations and superstitions) are attributed to and came to be known as Barelwis. In the view of these people of innovations and superstitions, this city holds the same status as what the Holy Hijaz is to the Ahl al-Sunnah wa alJama'ah.

Our Disgust with Barelwism

Before we proceed, let me state that there is a 'common and specific relationship' between the Barelwis and people of *Bid'ah*, that is to say, every Barelwi is necessarily an innovator (*Bid'ati*), but it is not necessary for every *Bid'ati* to be a Barelwi. The *Mujawars* (caretakers of Mausoleums) of Ajmer Dargah are *Bid'atis* but not Barelwis. Most of the (trustees) and *Mujawars* of the (shrines/mausoleums) are *Bid'atis*, but they have nothing to do with Barelwism, majority among them don't even know about the founder of Barelwism.

Sajjada Nasheens major Dargahs

After this introduction, it must be declared that my ancestral affiliation has been with Ahl al-Sunnah wa alJama'ah from the very beginning and, by the grace of the Almighty, Barelwism has never ever been a part of 'Nasiri clan' to this day. My native is Balha village near Kamtaul in Madhubani district (Bihar). At one point of time, the village was almost full of Barelwis. When my father, the late Hadhrat Mawlana Jameel Ahmad Nasiri (Allah have mercy upon him) became the Imam of a mosque and took up permanent residence over there, then Barelwism slowly and gradually became reduced to a minute neighbourhood. Today the village is dominated by the Deobandis through the radiant efforts of my late father, disgust for Barelwism was so etched in our minds that when we saw any Barelwi or a son of a Barelwi passing by during our childhood, we use to taunt them by shouting loudly: "*Barelwi*

bayl ka Bachcha, Deobandi Deen ka Sachcha" [Barelwi son of a bull (stupid), Deobandi true in faith], this was when we lacked maturity, my animosity towards Barelwism from my initial life had made it an easy prey for me, now I just pen down refutations only by name, but a time has passed when I used to be like a brandished sword against them.

2 At Dargah Ridawiyyah

W

hen Mr. Ahsan Raza forced me to attend his wedding, I placed a condition that I will also visit the tomb of 'the founder of Barelwism', to which he had agreed. There was considerable amount of time left for the *Nikah*, many significant guests from the bride's side had not yet arrived and we were awaiting them. I suggested Ahsan Raza (the bridegroom) that it would probably be two o'clock until the *Nikah* would take place and we have to leave for Bihar by three or four o'clock, so it is better to utilize these two hours of time. Therefore it was decided that we proceed to the place of the founder of the Barelwiyyah. I was advised: "you should level your *pajama* (trouser) with your ankles and tie a particular kerchief around your shoulder such that both its edges must reach the bottom of the *kurta*; this (specific style) is so that the public does not contemplate you to be a 'stranger'". I said: "O my well-wisher! Don't worry, these identity is my great asset, I don't compromise with them wherever I go, without them I don't venture outside home. I will proceed with the same identity, Allah will assist me", looking at my stubbornness, the groom acceded; however, he said that there should be no conversations on creedal matters over there, to which I replied in the affirmative. Thereupon our group of seven men started briskly and after walking some distance in an area known as 'Bada Bazaar' we diverted onto a lane, this was a colony

named Sitaram. As we walked a little further, our guide [the bride-groom] told us that this is the house of 'Ala Hadhrat' and that is the house of Azhari Miyan. I asked, "Is this the Saudagaran area?" He said: "Yes." The houses of the descendants of the founder of Barelwism were on either sides of the road. Contrary to my habit, I clicked photos of these houses from my mobile and moved ahead with everyone, now we were in a narrow alley; barely forty steps would have passed before the *Dargah* arrived. It had two doors; one was the largest like a royal gate, while the other one on the left looked casual, both the doors had thick thatches which was an indication that there were airconditioners installed inside. When I saw the royal gate, it had a Persian inscription on it:

"Bay-Adab pa manah aen ja keh ajab Dargah ast"

(Do not set foot in this place with disrespect, because this is a strange shrine.)



Ridawiyyah

As soon as I entered through the minor door, the shrine truly seemed strange, rather very extra-ordinary. As we walked through the door, two unidentified tombs were on both sides of the passage. Four steps further, I saw a prominent tomb with flower offerings also with a gravestone installed, when I read it, I found out that it was the tomb of Hamid Raza Khan (Born: 1875 AD, died: 1943 AD), the son of the founder of Barelwism. The same Hamid Raza Khan, who is remembered in his circle as 'Hujjat al-Islam' and many more endless titles. When I saw the tomb, it spontaneously reminded me the couplets of late Mawlana Zafar 'Ali Khan:

Clad in the cover of Bid'ah, Hamid Raza Khan came; His personality is that of a Mujaddid (religious reformer) but his talk is non-sensical

From the shroud-makers of Manchester, this old weaver borrowed a yarn of Shirk

Appearing so clean though, this quilt has bedbugs inside and filled with tattered rags

Is he an embodiment of the devil or Raza-e-Mustafa; his father was the head of this dead body while he represents its navel

His hobby is to declare the Indian Muslims kafir, and anyone who disagrees with him is also a kafir

From the day of this ray of Takfir rose from Bareilly, its reflection and refraction are worth watching

He is an ally to every antagonist to Islam; he is a foe to those who are against the Christians

"We will obliterate every trace of Islam from the world", why don't you say it clearly, sir?

The life of a person performing Tawaf around graves instead of the Ka'bah means death for (religious life of) the Ummah

The patrilineal progeny of the founder of Barelwism continues through him; his son is Ibrahim Raza and grandsons are Manani Miyan, Azhari Miyan, etc.

The Appearance of the Tomb of the Founder of Barelwism

There are another three tombs located on the right, that is at the distance of three or four steps from the tomb of Hamid Raza Khan, among those graves, the middle of which is the tomb of the founder of Barelwism, to his right is Mustafa Raza Khan and to his left is that of Rehan Raza Khan *alias* Rahmani Miyan. These three graves are in the single platform. There are abundance of flowers over these tombs, particularly no mud can be seen on the tomb of the reviver of *Bid'ah*; the founder of Barelwism. The door of the platform is right in front of the tomb of reformer of *Bid'ah*, but is connected at its foot. I stood near the door and began to read the epitaphs on the tombstones of Khan Sahib and the adjoining tombs. My companions sat at three arms length from the tip of the tomb, they beckoned me to come and made me sit with them. As I was seated my mind raced towards the achievements of Khan Sahib in supporting *Bid'ah*. Before my eyes today was the grave of this Pathan man, whose entire life was spent struggling against the *Sunnah* and in the fervent endorsement of *Bid'ah*, as a result of which the Islamic Nation of India had to suffer the wound of a new unit in the form of Barelwism. Nadwatul Ulama Lucknow, during its initial days, was a movement and not a *Madrasa*; Khan Sahib too was an invitee to some of its meetings, once he was invited for participation in its meeting, he attended, but he wasn't welcomed as he was wishing to be. Angered, he got up from there and reached Bareilly and started a campaign to subvert the Nadwa movement. He issued edicts, wrote pamphlets, produced Magazines, and penned books. He wrote 100 treatises on Nadwa, including small and large compilations, but Nadwa refused to respond, silence,

long silence, endless silence. When there was no response, he turned his rage towards Deoband and started firing his shells of *Kufr*. Deoband was a stronghold of Islam and a zealous ambassador of religion, why would it remain silent. It gave counterblast responses. Mawlana Murtaza Hasan Chandpuri wrote: "*Al-Tin Al-Lazib Ali Al-Aswad Al-Kadhib*" and dozens of similar books to tumult the founder of Barelwism; that Barelwism to this day is bubbling with its pain. I was seated there recollecting his dark deeds. I kept wondering what his vision was like that it appeared of the Messenger of God to be from one Essence and two forms and it (vision) was so weak that he viewed this country as *Dar al-Islam* even during the British babarism. There was a strange set of contradictions. The following poem of his kept repeatedly coming to my mind:

O you the false points of the arc of possibility, you are wondering where it starts and where it ends

Ask the movement of the circle, 'where did he come from and whereto did he go

*He is the first, he is the last, he is the hidden and he is the apparent
It was his manifestations that went to him from him to meet him*

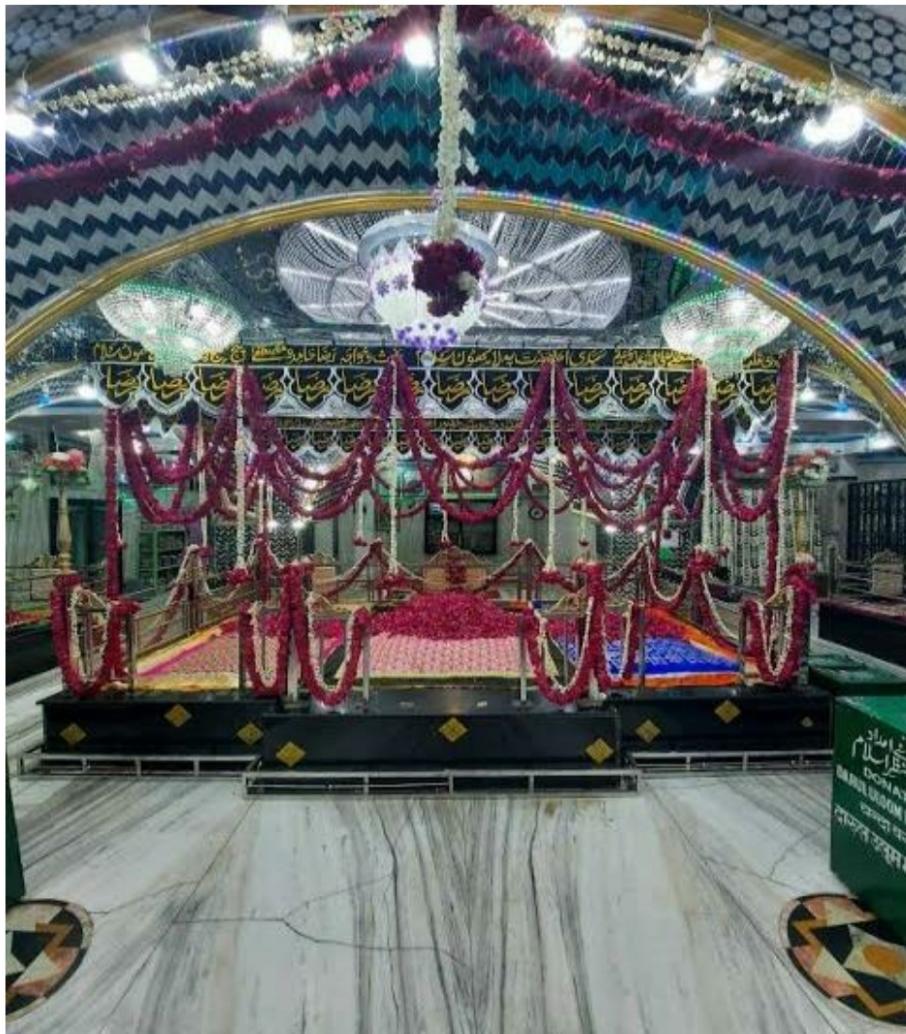
That is, on the night of Ascension (*Mi'raj*), the Holy Prophet did not go to meet Allah, but Allah went to heaven from Makkah to meet Himself.

I'alam al-A'lam bi-anna Hindustan Dar al-Islam (*Notification of the Notables that Hindustan is Dar al-Islam*) is that book of Khan Sahib which exposed his pro-British attitude.

Five or ten minutes later, as we were about to leave, I decided to return to the tomb of the ardent rival of Deobandiyah and carefully observe the tombstones. At the time when I was standing at the midst of the platform, I felt as if like Khan Sahib wanted

to chase me away and my presence was intolerable to him. There were so many flowers on his grave that it seemed as if like the laps of forty or fifty gardens had been destroyed and brought over here. The flowers were mostly on the middle part of the grave. As a result, the height of the middle part of the grave seemingly reached the height of the back of a tall man. Seeing the height of the 'Holy Abdomen', I suddenly recalled his '*Wasaya Sharif*', in which he had prepared a list of delicious types of food and he bequeathed them to be sent to his grave two or three times a week. After the burial of Khan Sahib, a man had sent the ordered food to his grave. It is not known now whether this most important and best chapter of the *Wasaya Sharif* is in practice today or not.

On the right side of Khan Sahib lay his younger son, tentwelve traps laden with lush flowers; this was the grave of Mustafa Raza Khan, known to his followers as the 'Grand Mufti of India', author of dozens of books, focusing primarily on the promotion of *Bid'ah*. He wrote a book called *Waqat-us-Sinan*, it was such a book that caused a stir in the world of Barelwism; the language and rhetoric was such that it put Islamic manners to embarrassment. Full of abusive expressions and extremely bereft of academic knowledge and perception. He was born in 1892 and died in 1981. He had no male offspring; all his descendants are from his daughter.



Tomb of Ahmad Raza Khan and others

To the left of the founder of Barelwism is the tomb of Rehan Raza Khan *alias* Rahmani Miyan. He is the greatgrandson of the founder of Barelwism and the grandson of Ibrahim Raza Khan. The conditions of his life could not be ascertained.

To the right of the platform are two more tombs, one of Qamar Raza Khan, the brother of Azhari Miyan and Manani Miyan etc; and the other of Ibrahim Raza Khan, who is the father of Azhari Miyan etc. The flowers were no less here; both graves were covered with them.

Ibrahim Raza Khan is the elder son of Hamid Raza Khan, the grandson of the founder of Barelwism. He was born in 1325 AH and died in 1385 AH. He is known in his section as the "*Mufassiri-Azam-i-Hind*" (Greatest Exegete of India) and is also known as Jilani Miyan. He was born in the time of his grandfather. What all happened during his birth, read it in the words of Zafar al-Din Bihari, the disciple of the reviver of *Bid'ah*:

Only girls were born in the house of Hadhrat Hujjat alIslam Mawlana Hamid Raza Khan. Therefore, it was the heartfelt wish of all the people that a boy should be born so that the lineage and order of grace and perfection of Ala Hadhrat would continue through him. Glory be to Allah that Mawlawi Muhammad Ibrahim Raza Khan Qiblah was born in 1325 AH. Not only the parents and Ala Hadhrat, but the people were also overjoyed. In delight, Ala Hadhrat served a feast to the students of Madrassa Ahl al-Sunnat wa alJama'at Manzar-e-Islam with the customary dishes they wished. He asked the Bengali students: "What would you like to eat?" They said: "*Machili Bhat, Chana Roho*." Fishes were ordered in abundance and they were served as per their wish. He asked the Bihari students: "What do you like to eat?" They said: "*Biryani, Zarda, Firni, Kebab, Meetha Tukda*, etc.," therefore a delicious meal was prepared for the Biharis. At that time, a *Joda* (suits) was also made for special disciples and dear ones. I am very happy to write that I am one of the special people for whom a pair was made.³

³ *Hayat Ala Hadhrat*, pp. 47-48

Jilani Miyan also has the distinction that when he was four years old, his grandfather - the founder of Barelwism - took his *bayah* and at the same time bestowed him with *Khilafah* and granted him *Ijazah*.

There were a total of eight graves in the *Dargah*, the *Dargah* was gleaming; there was a reasonable arrangement of lights. The walls and pillars were decorated with white and black marble, in absolute zebra style. Thin diagonal lines of black stone above and white stone below; the whole *Dargah* was decorated in this order. The platform of the tomb of the reviver of *Bid'ah* were full of Chandeliers. Khan Sahib passed away in October 1921. The centenary celebrations of *Urs-e-Rizwi* were being celebrated on this occasion. I looked at the ceiling of the platform and saw *Urse-Raza* written on small pieces of elegant cloth attached with the chandeliers. The whole shrine was cold because of the AC. There were 15 or 20 people wearing strange *topis* (skull caps) encamped (in the mausoleum). Every one who enters would go to Mujaddid Sahib's resting place, prostrate, kiss the *chadar* and return while walking backwards in reverse manner. When it was time for our return, my companions returned in the same style whereas I returned turning about and walking forward normally. I stayed in the *Dargah* more or less for ten minutes, but never made any supplications, etc. I saw many devotees looking at me with squint eyes, but I did what I had to do without caring about them.

An Event Related to Returning from the Tomb by Walking Backwards

Walking backwards reminded me of an event, it's been seven or eight years ago; this same person Ahsan Raza was with me, he was studying *Bid'ah* ideology at a *Bid'ah* centre near Qutb Minar, Delhi during that time. I wanted to visit the shrine of Khawaja Qutbuddin Bakhtiyar Kaki; he was an elder of the thirteenth century AD, born in 1273 and died in 1327. He was a godly person; a student of Khawaja Mu'in al-Din Chishti Ajmeri and mentor of Baba Farid al-Din Ganj Shakar. His personality was the treasure of knowledge and a garner of Divine mysteries.

At the time of his death, he made a bequest in these words: "My *Janazah* (funeral) prayer can only be led by a person who has the following four qualifications:

1. First *Takbir* of *Salah* must have never been missed by him.
2. He must have never abandoned the *Sunnah Salah* of '*Asr* and *Isha*
3. He should have never missed the *Tahajjud* prayer
4. He must have never looked at any non-*mahram* girl (with lustful gaze)."

Khawaja passed away and the *Janazah* was held, one of his servants stepped forward and announced: "The one in which these four qualities are met should come forward." When none came out of the assembly for a long time, a dervish stood up, cried and said: "Alas, my secret has been revealed today. I have these four qualifications." This dervish was none other than the ruler of India, Sultan Shams al-Din Altamash. He led the funeral prayer.

Once Ahsan Raza Sahib took me there, the *Dargah* was a repository of innovations and superstitions. We made *Esaale Thawab* and left. The manner in which Ahsan Raza returned was such that I asked: "Janaab! What is the reason for returning by walking backwards instead of walking forward?" He said: "This is the resting-place of Allah's saint. To walk forward results in turning about from the grave which results in showing them our backs which is against respect, I did this to avoid it." I immediately objected: "Janaab! Are these elders more respectable or your mother?" He said: "Mother." I said: "Then why don't you return like that from her?" He remained silent. Then I asked: "When you go to the mosque, the copies of Qur'an are kept, so why don't you return in the same fashion from there? Then a long silence ensued, to this day, the poor soul has no answer.

At the Tomb of Azhari Miyan

Well that was just a parenthesis, when I came out of *Dargah Ridawiyyah*, I saw my guide Ahsan Raza Sahib heading towards the left with the group, I got along too. After seven steps, the *Dargah Ridawiyyah* came to an end and another large building was in front of us. There was a narrow alley between the two buildings, in which people were sitting on wheel-carts selling offerings items for the shrines. *Chadar*, *Agarbatti* (incense sticks), flowers and sweets and all the necessary offerings were available. We entered the building; this building was known as 'Azhari Guest House' until a year ago. When Azhari Miyan passed away in July 2018, the entire guest house was converted into a mausoleum. Fifteen steps further inside and the grave of Azhari Miyan was in front of us with a few *mujawars* in meditation. The tomb was covered with colourfully designed sheets; there was no sign of soil here as well, at the head of the tomb was a dome-shaped vessel made of glass containing a large silver crown, it was an allusion to Azhari Miyan's well-known title: '*Taj a sh-Shari'ah*'.



Tomb of Azhari Miyan

The full name of Azhari Miyan is Akhtar Raza Khan. He was the son of Ibrahim Raza Khan, the grandson of Hamid Raza Khan and the great-grandson of the founder of Barelwism. Born in 1940 and died in 2018. He was a scholar of Hadith (*Muhaddith*) and also a commentator of Qur'an (*Tafsir*) in his group, he was a jurist as well as a theologian, he was also a preacher as well as a writer, and there was no corner of science and arts left in which he had not gained great mastery over. He was the eldest in the Ridawi family, the ruling authority over the world of Barelwism, whomsoever he deems a *kafir* (disbeliever); no Barelwi can dare to believe him as a Muslim. He was a beneficiary of Madrasa Manzar-e-Islam, an alumnus at Al-Azhar University in Egypt and nicknamed as "*Taj ash-Shari'ah*". He was also weighed with money. When I saw his grave, I realized that like any shrines of *Bid'atis*, this is also their source of income. The building was spacious, beautiful and attractive, here too I did not make any supplications or anything else and stayed for four or five minutes and was on my way out. As I was leaving, I realized that as I couldn't take a picture of the tomb of the reformer of *Bid'ah* due to prohibition on clicking pictures, it may be no such hard rule over here, so I thought to just take a picture, then the thought came that I should take the permission from a man who was sitting nearby but he did not allow, beside him was a lengthy notification of Jama'at-e-Raza Mustafa, an organization founded by the founder of Barelwism. I seeked permission to take its picture and it was granted, I came out thereafter.

3 In Madrasa Manzar-e-Islam Bareilly

W

hen we came out, Ahsan Raza told us that what all we saw was the premises of Dargah Ala Hadhrat; now the structure which stands towards the left adjacent from here is Madrasa Manzar-e-Islam and its mosque located thereby on its right. Ahsan Raza diverted to the west after we had completely left the lane of the *Dargah*, he stopped at a distance of three or four steps and said: "This is Madrasa Manzar-e-Islam and its mosque. Let's go to the mosque and visit the *Madrasa*." I said: "yes let's go", now after climbing up the stairs, we were in Masjid Manzar-e-Islam. The stairs were so steep that one could only step up or down with great caution, a slight slip here by an old man might end up easily having his hands or legs fractured, there were a total of 11 steps in the stairs. A closer look at the place of worship revealed no signs of radiance or blessings, there was space for three or four hundred worshippers; this place of worship consisted of two floors. To its right, on the east side, was the three-storey building of the Madrasa Manzar-e-Islam. Ahsan Raza said that the mosque is surrounded by buildings from all four-sides are of Manzar-e-Islam itself, adorned with the shades of green. When inquired, I came to know that 600-700 students are set up here at all times for the practice of taking command of the world of Barelwism. These students would go on to become the major propagators of *Bid'ah* and the greatest adversaries of the *Sunnah*. Looking at the wall on the east, its name was written in the style of monogram: "Madrasa Ahl Sunnat wa Jamaat Maruf Manzar-e-Islam Bareilly." The whole text was on raised cement, the writing was too bad and repulsive showing lack of any taste.



Madrasa

Manzar-e-Islam, Bareilly

Brief History of Madrasa Manzar-e-Islam

This seminary was established by the founder of Barelwism. The foundation stone was laid in 1904 AD. Had it not been for the efforts of Zafar al-Din Bihari, it might have not been established. All the expenses for the first month were paid by the same Barelwi devotee of Bihar out of his own pocket; Khan Sahib inaugurated the *Madrasa* by reciting Bukhari to him.

The unique reformer had decorated his seat of *Dar alTakfir* (Center of *Takfir*) here. A lot of literature on *Haramayn Sharifayn* (The two noble cities i.e. Makkah and Madinah), the world of Islam and against the Deobandis was written whilst seated here, most of the shells of *Kufr* were rained down with cannons installed here. This was the refuge of Khan Sahib from where the spears of *Kufr*, *Fisq*, *Zanadiqah* and *Ilhad* were fired at his opponents. I was beholding the edifice of Madrasa Manzare-Islam and visualized the atmosphere 100 years ago in which this reviver was alive

and working tirelessly day and night by not just merely promoting the prevalent innovations, but also strengthened them by making fabricated interpretations of Qur'an, *Sunnah*, *Ijma'* and *Qiyas*. The greatest achievement of Khan Sahib was not just turning Muslims into disbelievers, but also the validation of innovations and superstitions.

This *Madrasa* is still very active in its *Takfiri* mission. Although the descendants of the unique reformer are fighting among themselves and are busy engaged in litigation, but Manzar-e-Islam continues to function consistently upon its old track.



Markazi

Dar al-Ifta of Azhari Miyan

We had to return to the function as soon as possible since the *Nikah* ceremony of Ahsan Raza was impending, thus we descended from the upper portion of the mosque of Manzar-e-Islam and im-

mediately took the way back. At a distance of ten steps from the mosque, the houses of Mujaddid Sahib and his descendants fell again; on the right was the *Markazi Dar al-Ifta wa al-Qaza* of Azhari Miyan. A large hoarding was attached to the corner of the second floor of the magnificent structure looking to the left, 'Raza Library' was written on the second floor of the building. I didn't get a chance to visit these two places. A few steps further was the *mahal* (palace) of Hujjat al-Islam of the Barelwis Mr. Hamid Raza Khan, on which his names and titles were written in bold letters. We had walked just for a brief while as we left the area of Saudagaran far behind.

The Difference between the Streets of Deoband and Bareilly

The part of the city of Bareilly in which the Saudagaran area is situated is known as '*Purana Sheher*' (old city). There is a major commercial center over here called '*Bada Bazaar*', in which all the necessities of life are available. The market road is spacious than those inner city streets of Deoband, but the astonishing fact is that you can easily enter and exit the narrow streets of Deoband, but even on the wide streets here (in Bareilly), one will not pass by without stumbling. *A follower is motivated by the one he follows!*

Deoband is the standard-bearer of 'moderation' while Bareilly is the standard-bearer of excessiveness. Deoband's moderate temperament is not just found in scholars, but also the laymen and even those who are un-acquainted with a single letter. The rickshaw driver passes by at high speed but will never injure you even by a slight touch. But Bareilly is a different soil; the source of extremities erupts from here. The same effect is the result that most of the people here are also in this situation. On my way back from Dargah Ridawiyyah, I had barely walked for six or seven minutes in Bada Bazaar, it was half past ten in the morning, most of the shops were

not even open. The crowds hadn't even started to fill the market yet, but at the same time I was hit twice by bikes. I obviously got angry but the concept of "*your deeds are your rulers*" did not allow anything to be said. I kept remembering this Persian poem:

The company of the good will make you good;

The company of the evil will make you evil

Absence of Urdu Language

The founder of Barelwism had great mastery over Urdu Language; most of his literary works are in Urdu. It is a different matter that his Urdu does not have the same emphasizes as those of the writers and authors, there are no elements of attraction or charm, and they also have a great lack of continuity. However his aptness in Urdu is among the most accepted facts. He had equal proficiency in both poetry and prose, *Hadaiq-e-Bakshish* speaks volumes about his poetical abilities. The first two volumes were published during the lifetime of the founder of Barelwism; whereas the third volume was published after his death by his *Khalifah* (deputy) Mahbub 'Ali Khan, this is the volume which contains the abhorrent poem on the Mother of the Believers Hadhrat Ayesha (Allah be pleased with her). Objections by the Deobandis made it disappear from the market instantly. To this day, the response for this (objections) are due by the Barelwis.

My assumption was that the when the founder of Barelwism had such a degree of lofty authoritative expertise in Urdu language, therefore Urdu might be thriving in Bareilly, but alas!! I roamed around the streets of Bareilly, but Urdu was nowhere to be seen on the streets except for Dargah Ridawiyyah, whereas one will hardly find any language other than Urdu in the Muslim quarters of Deoband.

The Nikah of Ahsan Raza

We were now in the *Nikah* ceremony; the men were the same numbering eight or ten. The Imam of the neighborhood arrived carrying the *Nikah* register; aged around 46 years, on his head was the *Barkati Topi*; the upper part of which is as empty as the inner part. Round like the coping (walls built on the surrounding part) of the well, and two or three storeys in height. The paperwork was done at half past two. Rupees 786 was included as a norm alongside an enormous amount of *mahr*. My name was also included as one of the witnesses but I forbade it by gestures but they didn't heed. When all the names in the registration were signed, so was mine. The Qadhi of *Nikah* was in awe noticing my signature and then started looking at me with reverence; their writing was equal to the degree of the *hifdh* students at our place. Bad handwriting puts a strain in my nature and I feel severely irritated about it.



Barkati Topi

I was also to be present as a witness when the consent of the bride was taken; firstly Qadhi Sahib made the bride to recite the Article of Faith, then took the consent and concluded with *Iqrar Tasdiq bi al-lisan wa tasdiq bi al-Qalb* (acknowledgment by the tongue and affirmation by the heart). Arriving from there, the groom was

also made to read *Kalimah Shahadah* along with the other articles of faith. Then the words of *qubuliyat* (acceptance) were made to be uttered and concluded with the same 'Acknowledgment by the tongue and affirmation by the heart.' After everything, the *khutbah* (sermon) took place and was followed by the *dua'*. Qadhi Sahib requested me for making *dua'*, call it as his nobility or the fright of my signature, to which I flatly refused. The whole process of *Nikah* was but completed, but I wondered why the Non-Sunni method was adopted in the marriage of 'Sunnis'!!! When the bride and the groom said "*Main ne Qubul Kiya* [i.e. I have accepted (the *Nikah*)]" then what is the motive of making them recite *Iqrar Tasdiq bi al-lisan wa tasdiq bi al-Qalb*. And to top it on all of them, my name is also included as one of the witnesses of the *Nikah*, now Allah only knows best whether the *Nikah* of Ahsan Raza was valid or not? The only *dua'* is that their leaders do not come to know about it, or else the subject of conducting *Nikah* might be at risk!

5 Deoband and Bareilly - Antithetical to each other

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lthough both Deoband and Bareilly are located in Uttar Pradesh, there is a big difference in their appearances. Deoband is a town, while Bans Bareilly is a city, but Deoband made an identity for itself in innumerable hearts with its history, great contributions and enlightened achievements, its status is that of a global hub for the *Ahnaf* (Hanafis) since a century and a half, Such an authoritative body of *Ahl al-Sunnah wa al-Jama'ah* is nowhere to be found on the surface of the earth. All the Sunni institutions in the country and abroad take it as a source of pride to be affiliated with it. Whereas the exact opposite is the case of Bareilly, its example is like that of an empty vessel, it is the center for *Bid'ah* (innovations) and *khu-rrafat* (superstitions). Its centrality did not become very popular

and it has no presence anywhere except for two or three countries in Asia. In terms of mass acceptance, Deoband has the status like those of Himalayas and Bareilly has the status of a mustard seed. Bareilly and Deoband are two such places that are generally considered to have the same relationship like that of fire and water. Terminologically the relation between the two is that of opposition, but in fact, it is not. Deoband has always been generous, let any follower of the Barelwi sect come to Deoband; Deoband becomes a paved road for him; they do not differentiate between anyone, whether it is *Ala Hadhrat* (High-priest) or *Adna Hadhrat* (ordinary-priest). For that reason, the leaders of Barelwism keep visiting Deoband with one or the other topics (for discussions). A few years ago, a young man named Shakir from Deoband was arrested on the charges of terrorism, at that point, Tauqeer Raza Khan, the great-grandson of the founder of Barelwism also visited Deoband, Deoband welcomed him in such a way that the religious atmosphere of the country became fragrant and also bade him farewell with fond memories. But Bareilly does not have a heart like that of Deoband, if you are a Non-Barelwi, one cannot visit the tombs of Mu-jaddid Sahib and his descendants with your entire religious and ideological identity and even if you arrive, be prepared to be humbled by their kicks and punches; going there and coming back safe and sound will be considered a miracle. They get so annoyed with the name of Deoband that their meetings is not completed until they utter a few abuses against Deoband, when Tauqeer Raza Khan returned from Deoband, a *Fatwa* of disbelief was fired on him from the same Barelwi artillery. He was so big-hearted that he stood up firm to his *Takfiri* artillerymen and extinguished their burning furnaces.

What if the same happens to the Author of *Hussam alHaramayn*...?

One can remember that the unique reformer of Bareilly had advanced so far in enmity of Deoband that he extracted texts from the books of the scholars of Deoband, made his own interpretations and presented them to the Muftis of the *Haramayn Sharifayn* in the form of *Istifta* (inquiry). He combined the texts from different places in such a beautiful way that all of them seemed to be connected and in the same context, such that only disbelief dripped from the external presentation of these texts. When these same words went before the Muftis of the *Haramayn Sharifayn*, they issued a *Fatwa* of disbelief on the scholars of Deoband without hesitation. When Mujaddid Sahib returned from his journey to Hijaz, he had no end to his excitement. As soon as he arrived, he published this *Fatwa* under the name of "*Hussam al-Harmayn*" and loudly proclaimed: "I was already saying that Deobandis are disbelievers and now even the scholars of *Haramayn Sharifayn* have affixed a seal for their disbelief."

When the scholars of Deoband noticed the trickeries of Mujaddid Barelwi, they defended themselves and convinced the *Haramayn Sharifayn* (of their innocence), then the same Muftis who had issued the *Fatwa* of disbelief on Deobandiyah, now openly came out in their support and admitted clearly that Khan Sahib has taken the *Fatwa* from them fraudulently. Shaykh alIslam Mawlana Husayn Ahmad Madani's book *Al-Shihab AlThaqib* and Hadhrat Mawlana Khalil Ahmad Saharanpuri's *AlMuhannad Ala Al-Mufannad* were written in the same backdrop. Just notice the revolution of the time! On one hand are the mausoleums of Barelwi leaders and on the other are the graves of the Deobandi scholars; there is a difference of heavens and the earth between them. Looking at the shrines of the founder of Barelwism and his descendants, I have come to the conclusion that if the Muftis of the *Haramayn Sharifayn* take a look at these shrines, they will surely call them a repository of polytheistic rituals and deeds. Thanks to Allah that

He didn't let falsehood to prevail for a long time. The graves of Deobandi scholars became an example of simplicity & orthodoxy while the mausoleums of the Barelwi leaders became the dens of *Shirk* and *Bid'ah*.

Sweet and Sour Relationship between Deoband and Bareilly

When one hears the name of Bareilly, the first impression that emerges is what Deoband has got to do with it?!! But it is not so! Deoband does have a long association with Bareilly. Mawlana Zulfiqar Deobandi, the father of Shaykh al-Hind Hadhrat Mawlana Mahmud Hasan Deobandi, stayed here for many years with his children and held the post of Deputy Inspector in the Education Department. He also served as a Professor at Bareilly College. Shaykh al-Hind was born in 1851 in the same land.

The late Muhammad Akbar 'Ali was from Thana Bhawan. He was the real brother of Mawlana Ashraf 'Ali Thanawi (Allah have mercy upon him). He was the secretary of Bareilly Nagar Nigam (i.e. municipality) and a very resultoriented person; there are many buildings in Sarai Kham area of Bareilly which is still in use today, Hakim al-Ummah Hadhrat Thanawi used to visit here to meet his brother.

Mawlana Muhammad Munir Nanotawi (Allah have mercy upon him) was the younger brother of Hadhrat Mawlana Muhammad Ahsan Nanotawi and Mawlana Mazhar Nanotawi. He was an activist and a freedom-fighter during the war of 1857. He went into hiding after the Battle of Shamli and appeared after receiving general amnesty. Thereupon he went straight to his brother Mawlana Ahsan Nanotawi in Bareilly and got employed in 'Bareilly College' in 1861. This employment terminated in retirement and he received pension. When Mawlana Ahsan Nanotawi set up his own press under the name of Maktabah Siddiqui, he also served

as the *Muhtamim* (Rector). When he translated Imam Ghazali's '*Minhaj-ul-Abidin*' under the name of '*Siraj-ul-Salikin*', he printed it from his brother Mawlana Ahsan Nanotawi's 'Maktabah Siddiqui Bareilly', this was in 1864.

6 Deobandi Institutions of Bareilly

M

awlana Muhammad Hanif Qasmi, who is associated with

awlana Muhammad Hanif Qasmi, who is associated with 12 years, also hails from Bareilly and is a strict follower of Deoband. When my plan for Bareilly was made, I called him up beforehand asking him to come (to Bareilly) if he is free, so that I could witness the glimpses of the places related to our elders and others along with him. Mawlana arrived, but left the next day, therefore I could not meet him. I got a call from him that he will put up a scholar with me and he would take me on a tour of the places I had wished to visit. The *Nikah* of Ahsan Raza was done and we were having lunch when suddenly the mobile rang. When I answered, he said: "I am a guide sent by Mawlana Hanif Sahib. I am reaching you in ten minutes, you be ready." I said: "okay excellent!". Ten or twelve minutes later, I got a call saying that he was standing at a certain place, and said me to meet him. I left the place and found him nearby. Riding a bike one foot off the ground, helmet on the head, dressed in *pajamas* - this person was Mawlana Shakeel Ahmad Qasmi Barelwi, a graduate of Darul Uloom Deoband, and Rector of Madrasa Faizul Uloom, Bareilly. He had graduated from Deoband in 2005. After a simple meeting we set towards our destination.

As I have suggested, the mere hearing of the name Bareilly might bring to mind of every Deobandi that there might be not a trace

of Deobandis there, but this thought are very far from the facts, there was a time when Deobandiyah was on the rise in Bareilly. Barelwis were greatly concerned by the growing dominance of Deobandiyah. The following article is very eyeopening, the Barelwi *Mu'ammar-e-Millat* (architect of the nation) Shabih al-Qadri Bihari, writes with reference to *Darul Uloom Manzar al-Islam, Issue 1*:

The idea of a Darul Uloom that came to Malik al-Ulama Zafar alDin Bihari's mind was narrated to Ala Hadhrat Imam Ahl al-Sunnat by Hadhrat Hujjat al-Islam Khalaf-e-Akbar Mawlana Hamid Raza Khan and Sayyid Amir Ahmad: "Hadhrat! If you do not establish a *Madrasa*, the number of unbelievers, Deobandis and Wahhabis will continue to increase. And on the Day of Resurrection I will make a complaint against you before the Noble Prophet." Upon hearing this from the tongue of a descendant of the Prophet, Imam Ahmad Raza trembled and said: "Sayyid Sahib! Your command is accepted. A *Madrasa* will be established."

Although Bareilly is dominated by the *Raza-Khanis* (Barelwis) today, but all praises be to Allah that many of our institutions are also active here and engrossed in imparting religious services. We have already made a brief mention of Bareilly College. It was founded in 1837, and as in the past, dozens of subjects are still taught here. Mawlana Zulfiqar Deobandi and Mawlana Munir Nanotawi served here for a long time. The services of religious institutions have also been going on here for ages, the details about which will be presented to the readers in the upcoming pages.

We must have ridden for five or six minutes with Mawlana Shakeel Ahmed Sahib when we entered an alley and stopped immediately. He said: "This is Madrasa Misbah-ul-Uloom Bareilly." But I observed that there was no *Madrasa* to be found, just a mosque stood with its doors chained up. Mawlana Shakeel Sahib went ahead, took off the chains and we entered. As soon as we entered, a voice came

from outside: "Get out of this place!" When I went out, I noticed a middle-aged idolworshipper standing by and telling me: "Mawlawi Sahib! There is a serious dispute going on for this mosque. Police force was deployed here just four or five days ago, entering the mosque is not without danger. By the way, where did you come from and what is the purpose of your visit?" I said: "I am a journalist and have come to your city for research." He said: "There was a *Madrasa* in this place; the mosque belongs to this *Madrasa*. This place is still listed in the Waqf Board as Madrasa Misbah-ul-Uloom." I was in deep shock after hearing this from him. It was also discovered that this is an area now dominated by idolworshippers.





Mosque of

Madrasa Misbah-ul-Uloom (left): Entrance (right): Behind

Facts about Madrasa Misbah-ul-Uloom

For the information of the readers, Madrasa Misbah-ul-Uloom Bareilly was our (i.e. Deobandi) *Madrasa*, extremely important and historical in nature, the oldest of the Deobandi institutions. It was established in 1872. The former name of this *Madrasa* was Madrasa Misbah-ul-Tahzib, when Hujjat al-Islam Mawlana Muhammad Qasim Nanotawi reached Bareilly and also stayed here for a night while heading to participate in “*Mela-I-Khuda Shanasi*” (The festival of deciding the True God).⁴ He had

⁴ This was a major inter-religious polemic held in the North Indian district of Shahjahanpur in 1875 & 1876. This polemic brought together leading Hindu, Muslim and Christian missionary, as they debated and contested the authenticity of their respective doctrinal systems. It was organised through the patronage of the British magistrate's office in Shahjahanpur. The renowned Muslim scholar and

founder of the (continued in next page): (continued from the previous page): prestigious Deoband seminary Qasim Nanotawi (d. 1877)

suggested upon his departure for the name to be changed to Misbah-ul-Uloom, therefore the name was changed. Hadhrat Mawlana Muhammad Ahsan Nanotawi was the founder of this *Madrasa*. He was also the brother in relation of Hadhrat Mawlana Muhammad Qasim Nanotawi. Its first patron was Qutb al-Aqtab Hadhrat Mawlana Rashid Ahmad Gangohi. When this *Madrasa* was established, the management here requested Hadhrat Gangohi to appoint and send a Head Teacher for this *Madrasa*. Hadhrat Gangohi sent the famous *Muhaddith* Hadhrat Mawlana Khalil Ahmad Saharanpuri here. Mawlana Saharanpuri was teaching in Bhopal at that time. Here his salary was fixed at rupees 40. Then from here, rupees 30 was sent for teaching at Darul Uloom Deoband as monthly stipend. In the later periods, Hakim al-Ummah Hadhrat Mawlana Ashraf 'Ali Thanawi remained at the top of the list among its board of members (*Arakin Shura*). Hadhrat Mawlana Habib-ur-Rahman Uthmani, the Rector of Darul Uloom Deoband, is at number two and Allama Muhammad Anwar Shah Kashmiri, the *Sadr alMudarrisin* of Darul Uloom, is at number three (Allah have mercy upon them), apart from these, the remaining seven-eight were the locals. This institution progressed under the supervision of Darul Uloom Deoband and its achievements soon came to light, exam papers also arrived prepared from Darul Uloom Deoband. The teachers of Darul Uloom Deoband would also take part in its meetings. It was as if like this *Madrasa* was the cantonment of Deoband in Bareilly. It has already come to light that Akbar 'Ali Thanawi, the brother of Hakim al-Ummah Hadhrat Thanawi, was the secretary of Nagar Nigam and it was one of the reasons him for coming here, while the other reason was to be the *Mir-e-Majlis* (President) of Madrasa Misbah-ul-Uloom. Abul Fadl Mawlana Abdul Hafeez Balyawi has also taught here for many years. This is where the drafting of his most famous book, *Misbah-ul-Lughat*, commenced,

this work is based on the method of *Al-Munjid* and is one of the most widely used Arabic dictionaries.

and the acclaimed Hindu reformer and founder of the Arya Samaj Dayananda Saraswati (d. 1883) were among the most prominent scholars who attended this polemical spectacle.

The following Barelwi account with regards to the same (Madrasa Misbah-ul-Uloom) isn't devoid of interest; the writer is the same *Mu'ammarr-e-Millat*:

Respected readers! This *faqir* wants to clearly mention that there was a *Madrasa* in Kothi Rahimdad Khan Mohallah Gulab Nagar in Bareilly under the name of Madrasa Ahl-eSunnat before the establishment of Darul Uloom Manzar-eIslam, this *Madrasa* was established by the esteemed father of Ala Hadhrat, the one admired by this *faqir*, the gracious grandfather of Mawlana Hasnain Raza Khan, the pious virtuous and the accomplished scribe, grand teacher of the teachers, authority among the jurists, Mawlana Naqi'Ali Khan Barelwi, but it is a pity that Ahsan Nanotawi, the wicked and heretical member of this rebellious group (whose first founder was Ahsan Nanotawi and the other rebel being Qasim Nanotawi) has been occupying *Madrasas* and mosques for the past one and a half century, he first took over the *Eidgah*, then later in 1872 he established Madrasa Misbah-ul-Tahzib in opposition to the *Madrasa* of Mawlana Naqi'Ali thereby satisfying his greed by filling his coffers with the donations of the old dignitaries of the city.

The size of this *Madrasa* was about five hundred yards. The remnants of the *Madrasa* still existed until about eight or ten years ago, shedding tears of blood over its past glory, even that has ceased to exist now; the tombstone also has effaced with the tomb. As long as this institution remained, it functioned with dignity. Its magic

continued to sparkle until the turmoil of 1947, now most of the premises of the *Madrasa* have been turned into shops, witnessing the condition of the *Madrasa* made it difficult for me to handle myself; I was remembering its past and crying within my heart; I was completely crestfallen.

Ahh! That time has also passed here quarter centuries ago that the atmosphere here was resounding with the chanting of the word of Allah and His Noble Prophet. This is the place where our elders used to come and breathe a sigh of relief, Ahh! Here now nothing exists:

The house caught fire such that it burnt everything

At one point of time, Naqi 'Ali Khan, the father of the founder of Barelwism was a member in its council (*Shura*), therefore some followers of Barelwism targeted it with this excuse and like the Babri Masjid, this was also destroyed.

When I left this place, my eyes were wet and my steps were heavy.
Madrasa Arabiyyah Kashif-ul-Uloom Bareilly



Entrance of

Madrasa Arabia Kashif-ul-Uloom Bareilly

Returning from the ruins of the late Madrasa Misbah-ul-Uloom with a broken heart and a depressed mind, I headed to the next stop with Mawlana Shakeel Ahmad. The bike would have run only two or three kilometers when Mawlana stopped and said: "let's get off the bike." I asked: "Which is this place?" He said: "This is Madrasa Arabia Kashif-ul-Uloom; look, this is its mosque, and the *Madrasa* is 50 steps inside while turning slightly from the west towards the south." Now we were at the entrance of the *Madrasa*. The name of the *Madrasa* and the date of its new construction were written on a large wooden tablet. The respected guide said that this is a Deobandi institution and is rendering great services. It was 5 o'clock in the late afternoon; I asked if it was possible to meet its Rector. He said: "Since vacations are ongoing therefore there is no possibility of meeting him. When we entered, the room was cold as the cooler was on; here a young graduate was seated. The respected

guide introduced me to him saying: "This is Fuzail Ahmad Nasiri and he has come to visit your institution." Mawlana immediately chuckled and met me with handshake and also embraced me. He said: "I have heard your name a lot and your writings keep coming across, I am one of your fans." I was abashed to hear these words of goodwill towards me. I spoke to him about this *Madrasa*; he was Mawlana Asjad Qasmi Barelwi, the teacher and Mufti of this institution. He graduated from Darul Uloom Deoband in 2016. It also turned out that he was the son of the chancellor of this *Madrasa*, he was very polite and gentle with humility and sweetness in his tone. The heat was intense in Bareilly,⁵ the hotness of the sun and the moisture in the air made me sweat. Ghalib's poem came to mind with a slight modification:

*How is this heat in the fire of Hell; The burning in the land of Bareilly is something else!*⁶

⁵ The temperature in Bareilly on that day was around 41 degree Celsius

⁶ The actual poem of Ghalib without modification:

How is this heat in the fire of Hell? The burning of the hidden griefs is something else!

It seemed as if like the city of Bareilly was located on the border of the Hell. He served us with cold sweet glass of water which I drank to my heart's content and felt afresh. He said: "Let me introduce you to my father." Now we went to the second floor and entered a room where we saw an elderly man busy engrossed in his work with complete focus. He met with great warmth and served us a wonderful feast. He Muhammad Miyan Qasmi. Who superintendent of this institution. They belong to Bareilly. He was an old alumnus of Darul Uloom Deoband; he graduated in the year 1973. He served as Shaykh al-Hadith in Madrasa Chilla, Amroha for several years. He still possesses the letter of the pride of the Hadith scholars, Hadhrat Mawlana Sayyid Mohammad Anzar Shah Kashmiri (Allah have mercy upon him). Shah Sahib had stated: "I am sending this letter to inform you that your appointment has been

made in Darul Uloom, you may come." But one wonders how fate plays its game. On the one hand, he received the letter and on the other hand, the infamous and unfortunate incident of the Darul Uloom took place. The royal letter could do nothing as Shah Sahib himself was hit by the ruthlessness of time, the respected Mawlana said: "Shah Sahib believed in me a lot, I have learnt *Jalalayn* and *Ibn Majah* from him. He (Anzar Shah Kashmiri) has also visited Jamia Kashif-ul-Uloom."

was Hadhrat Mawlana

is also founder and

When inquired about the condition of the *Madrasa*, he shed light upon it in great detail, he said: "during my days as a student in Darul Uloom (Deoband), I had a dream which had a profound effect on me. The dream was that I am present at *Mawajaha Sharif* (i.e. the meeting point - the golden grill in the Prophetic Chamber) and the Holy Prophet (Allah bless him and grant him peace) is anxiously switching his sides in his blessed grave. I mentioned this dream to one of my teachers and he explained it to me: The Prophet (Allah bless him and grant him peace) is deeply disturbed by the innovations and superstitions prevalent in Bareilly and is urging you to go to Bareilly and take up the front against *shirk* and *Bid'ah*." Strange enough, when Mawlana Muhammad Miyan Sahib performed his first *Hajj*, his attendance at *Mawajaha Sharif* transformed the same as he had observed in the dream.

Mawlana also remembered the late Hakim Siddique, he was originally from Amroha and was among the most influential person of the city of Bareilly; while being an expert physician; he was also an admirer of knowledge and the knowledgeable. Shaykh al-Islam Hadhrat Madani used to stay with him whenever he would visit Bareilly; most of the leading scholars of Deoband used to be hosted

by him. Mawlana Muhammad Miyan says: "One day Hakim Sahib said to me: 'I had subdued Barelwism here, but the recklessness of our own people caused it to gain strength again. If Madrasa Isha'at-ul-Uloom Bareilly had shown diligence in this regard, Bareilly would not have been a hotbed of *Bid'a* today;'" some details in this regard shall follow.

When I saw Madrasa Kashif-ul-Uloom, I was very happy; it felt as if like I had come to my own house. I prayed from my heart viewing its progress. This is currently the largest fortress of Deoband in Bareilly, it was established in 1980. It has three buildings and a total of 80 rooms, consisting of 24 staffs in its department, 400 students are studying here. I also visited the library; all praises be to Allah that there are many books on important topics available, studies up to *Mishkat Sharif* are done here, the *Muhtamim* (Rector) of the *Madrasa*, Mawlana Muhammad Miyan himself teaches *Mishkat Sharif*.

To be frank with the readers, the existence of this institution is a miracle in itself. The area in which this institution is located was the area inhabited only by the Sikhs, magnificent houses were built here. The respected Mawlana has worked tirelessly for the *Madrasa* with great wisdom and kept purchasing the properties of the Sikhs, now there is only one big Gurdwara here, efforts are being made to purchase it and make it a part of the institution.

Undoubtedly, this *Madrasa* is fulfilling its duty of promoting the *Sunnah* in the best possible way. It is the apple of the Deobandi scholars' eye in view of its enlightened services. Deobandi scholars, including the chancellor of Darul Uloom and Shaykh al-Hadith of the Darul Uloom, keep coming here. Muhyy al-Sunnah (reviver of *Sunnah*) Hadhrat Mawlana Shah Abrar-ul-Haq Hardowi used to visit here regularly. The institution is free from government affiliation, if anyone can bury Barelwism alive in Bareilly, then it has to

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of Hadhrat Thanawi. Mawlana Jalandhari migrated to Pakistan after the partition of India. Mawlana Hanif Muhammad Jalandhari, the current *Nazim* (manager) of Wifaqul Madaris Pakistan, is his grandson. Madrasa Isha'at-ul-Uloom is a great achievement of Mawlana Yasin Sirhindi, while staying here, he had debates with foul-mouthed Barelwi like Hashmat 'Ali (Khan) Pilibhiti and at the same time he also actively took part in rooting out *Bid'ah* through Isha'at-ul-Uloom. He was from Sirhind town in Punjab, the home-town of Hadhrat Shaykh Mujaddid Alf-Thani (Allah have mercy upon him). As long as Mawlana was alive, its reins remained in his hands, when he passed away, his responsibility passed into the hands of his son Mawlana Abdul Aziz Sahib. This institution is now 130 years old, the narrative of its rise and decline is exceedingly agonising, education here was imparted upto *Dawrah Hadith* until recently, *Ifta* courses was also taken up, and this institution was a centre for *Rijal* studies.



Madrasa

Isha'at-ul-Uloom

The Rise and Fall of Madrasa Isha'at-ul-Uloom

This was the largest seminary for the Deobandis after the demise of Madrasa Misbah-ul-Uloom. This *Madrasa* was the axis of hope for everybody. All the Deobandis of the city used to turn to it; its *Fatwa* was of great importance. Mawlana Abdul Rauf Sahib was the son-in-law of the founder of Isha'at-ul-Uloom. He was the most influential figure in the city. He was also the head of Jamiat Ulama Bareilly. He also remained the MLC of Bareilly. He was a very diligent and warm-hearted person. After Mawlana Yasin and Mawlana Abdul Aziz, he was the rector of this institution, as well as Mufti and Shaykh al-Hadith. However, he was lost in public service so much that it became difficult for him to spare time for the *Madrasa*, tours after tours and travels upon travels; he used to come to Isha'at-ul-Uloom just for the sake of its name. Consequently, the education system here first became the victim of carelessness, then defective, thereby becoming disreputable. The students too were overtaken by lack of interest, the turnout of the masses was on a decline, and recruitment of students became increasingly difficult. Eventually it happened that Bukhari Sharif which was taught here in 1996 remains the last, regrettably, all these misfortunes took place during the tenure of the Mawlana and no significant effort was made by him for its redemption.

How did *Raza-Khaniyyat* (Barelwism) spread in Bareilly?

The infamous book of the founder of Barelwism, *Hussam alHaramayn* was published in 1906 as a result of which the *Ahnaf* splitted into two sections, the large section came to be known as Deobandis while the other small section as Barelwis. Despite this division, Barelwism although striving and exerting full force, it had not yet gained popularity in its own home. Deobandiyah was still flourishing and appeared very strong here. Ages passed, the reformer of *Bid'ah* had left this world, his children too kept passing away, but

Barelwism was never successful in gaining stability and expansion even by then.

We have just mentioned about the central position which Madrasa Isha'at-ul-Uloom held in Bareilly, it was the influence of this centrality that whenever requirement of an Imam arised in every mosque of this city then the officials (of the mosques) would sought for them from Madrasa Isha'at-ul-Uloom. If things don't work out there, then the next option for the people was Saudagar (i.e. Madrasa Manzar-e-Islam – the Barelwi *Madrasa*). The *Mullahs* of Saudagar were called as "*Badey Hadhrat*" (grand teacher). We have made a mention of Mufti Abdul Rauf Sahib above, his exorbitant fascination for society and politics snatched his focus away from the affairs of the *Madrasa*; the educational climate had deteriorated; the admissions of the students was badly affected, if the officials of the mosques came to Isha'at-ul-Uloom in search of an Imam, they would return empty-handed, inevitably they would contact Saudagar and they in-turn would send someone from Madrasa Manzar-e-Islam. Thus Barelwism spread and the dominance of the Deobandiyah became narrower day by day in Bareilly.

Madrasa Isha'at-ul-Uloom in the Search of the Past

The secureness of Isha 'at-ul-Uloom was extremely crucial for the preservation of Deobandiyah in Bareilly. This institution held the position like that of an aorta for Ahl al-Sunnah wa al-Jama'ah. The decline of the *Madrasa* was a big blow to the cause of Deobandism, and to this day, we have not able to re-gain our influence. Although the lamp of Madrasa Isha'at-ul-Uloom is still flickering and diligently echoing the glory of its past, but with the lack of administration and being affiliated to the government has put huge obstacles in the path of its development. Now the education here

is till 4th grade, presently it is under the responsibility of Janaab Abdul Salam Sahib, the son of Mawlana Abdul Rauf. We hope that under his leadership, a morning would soon dawn which will bring the good news of reinstating Isha'at- ul-Uloom to its former glorious days; we are intensely looking forward to that day.

Madrasa Ashfaqiyah in a Whirlpool of Decline

Madrasa Ashfaqiyah was one of the major names among the Deobandi *Madrasas* of Bareilly; it was named after its founder Mawlana Muhammad Ashfaq Sahib, it was the oldest and most dependable institution after Madrasa Misbah-ul-Uloom. It was established in 1875 and had achieved rapid success day by day. Mawlana Ashfaq Sahib was blessed with both religiousness and worldly riches; he was a *zamindar* (landowner) and also owned large orchards; he had an honourable status in the city. He was also very much well-versed in religious knowledge, both these privileges quickly made Madrasa Ashfaqiyah shine, there was teaching upto *Dawrah Hadith* here. Hadhrat Mawlana Basharat 'Ali Sahib Sultani-puri, the father of Hadhrat Mawlana Afzaal-ur-Rahman Hardowi (Allah preserve him), had graduated from here. The famous author, scholar of Hadith and an eminent writer and poet Hadhrat Mawlana Nasim Faridi Amrohawi had been the Shaykh al-Hadith here. Mawlana Hardowi's uncle Mawlana Ronak 'Ali Sahib has also been its administrator. The rectors of Darul Uloom Deoband served as its caretakers.

Then it so happened that some evil eye fell upon it, the heydays was gradually lost in the twilight of its past, now this institution is in a dilapidated condition, at present there is just a regulation of teachings only till 2nd grade, this *Madrasa* is affiliated with the government. The involvement of the government has always been

a bad omen for *Madrasas*; Isha'atul-Uloom was drowned by this affiliation, Ashfaqiyah also fell victim to it.

The current chancellor of the institution is Mawlana Yunus Sahib, an alumnus of Deoband, trying his best to bring back the glory of the *Madrasa* of its earlier days, but the situation is not in his favour, alien elements are against him; even his own environment is at conflict with him.

Anjuman-e-Khuddam al-Sunnah Bareilly

This organization was once a brandished sword against *Bid'ah*. Hadhrat Mawlana Noorul Hasan Bastawi Sahib was its founder and President. He was from the descendants of the famous warrior Hadhrat Mawlana Sayyid Ahmad Shahid Rai Barelwi (Allah have mercy on him), very active and lively, a girder of boldness and courage. This organisation was a branch of Da'wat al-Haq in Hardoi, it existed in the area of Mohalla Kappa Wala in Bareilly, he was a successful teacher with great governing spirit, whilst residing here, he formed an organization under the name Anjuman-e-Khuddam al-Sunnah and greatly utilised this platform in propagation of the religion of Truth, so much that they used to place the notices of their conferences even in the notice-boards of *Dargah* of the reviver of *Bid'ah*. He invited the dignitaries of the *Ummah* and organized their lectures in the city under the auspices of the organization. The debater of Islam of his time, Hadhrat Mawlana Noor Mohammad Tandawi has roared in Bareilly at his invitation, Palan Haqqani Gujarati (Allah have mercy on him) was not a scholar, yet his argumentative rhetoric left a lasting impression on the scholars; his tongue was hard against Barelwism, the organization also invited him to Bareilly and conducted his speeches at various places. The book *Shari'at ya Jihalat* is his masterpiece and what a wonderful work it is!!

Later Mawlana Noorul Hasan departed from Bareilly, the branch of Da'wat al-Haq, Hardoi also split and Anjuman Khuddam al-Sunnah also got shrouded. The respected Mawlana is currently in his hometown and his past efforts are again waiting for a courageous personality to be revived.

Jamiat Ulama-I-Hind

During my trip to Bareilly, I also saw the impressions of the Jamiat Ulama-i-Hind. It turned out that the Jamiat is also working here. The effect of the central division was also seen here. Mawlana Muhammad Miyan Sahib is the President of Jamiat Ulama-I-Hind [(A) – Arshad Madani Group] and Mawlana Yunus Qasmi is the President of Jamiat Ulama-I-Hind [(M) – Mahmud Madani Group]. Several meetings of the Jamiat Ulama-i-Hind have been held in Ajmer, which have yielded good results. How much better it would be if similar meetings are also held in Bareilly!!

Visit to Tablighi Jama'at Markaz

Mawlana Muhammad Hanif Sahib had emphatically suggested me to catch a sight of the Tablighi Markaz of Bareilly during the course of my trip; therefore I also went there accompanied by Mawlana Shakeel Sahib. This was a large two-storey mosque named Khirni Wali Masjid situated in the area of Azam Nagar. When I entered I saw that iron windows were being made with three or four men were assembled together. I greeted them and began observing the architecture of the mosque, two persons among them somehow got to know that I had come from Deoband, they rushed to welcome me, they made me go through all sections of the Masjid, they also hurriedly arranged a supper, and these were two brothers, one named Yasin and the other Ya'qub. They said that this mosque has been the *Markaz* since the time of Mawlana Muhammad Ilyas Kandhlawi (Allah have mercy on him), the founder of the Tablighi

Jama'at. Mawlana Abdul Wahhab Sahib, a colleague of the founder of the Jama'at, has also visited here. This mosque was once the center of the united (un-split) Jama'at. When the Jama'at got split, then this Masjid became a branch of Banglewali Nizamuddin (the group of Mawlawi Sa'd). The members of Shura group, for some time made the functioning of *Markaz* from the mosque of Isha'at-ul-Uloom, but when their correspondence became tight over there, then they made a mosque in the area of Bidhouliya their *Markaz*, the Shura group has not been able to gain strength here to this day.



The En-

trance of Tablighi Jama'at Markaz Khirni Wali Masjid

6 The Deobandi Muslims of Bareilly

T

here are more Non-Muslims compared to fewer Muslims in the city of Bareilly, the difference (in their estimations) is not just a little, but too much. The estimation of Arabic-Persian names is just 35% whereas those of Non-Muslims are around 65%, on the other side, these Arabic-Persian names include Sunnis and Shi'ites, Barelwis as well as Madariyyah, also Thaqalaynis and Attaris. Since some of these sects are new to our readers, therefore I have made a separate chapter for their introduction in the forthcoming pages of this treatise titled "*Bid'ati Sects of Bareilly*."

As I have mentioned in the previous lines that there was a period of time when Deobandis were dominant in Bareilly, but the tide has turned significantly and now the number of Deobandis here is equal to water droplets in a vast desert. This can be gauged from the fact that despite the stringent efforts of our elders lasting a century, we have only 22 mosques and in comparison, there are over 400 Non-Deobandi mosques, and of the 22 mosques; four were recently build. The proportion of the Deobandis and Non-Deobandis is clearly evident from the proportion of the mosques in Bareilly. In the distant past, our mosques were taken over thoroughly, the Barelwis have seized four mosques in recent years, they have also snatched the Markazi Masjid in Kutub Khana Bazaar and we just kept looking on helplessly.

Fear and Panic among the Deobandi Muslims

Regardless of the number of Deobandi Muslims in Bareilly, they live there under the shadow of fear and panic. There also exists a major section among the Deobandis who outwardly lead a life like-*Bid'atis*. They need to show that they too are *Bid'atis* and not Deobandis; relationships and other ties do not allow them to open up. These people confess their affiliation to Deoband only when they meet our scholars and that too after looking left and right. It hurts

as to why there is such darkness prevailing here despite the tireless efforts and great services of our *Akabirin*. To be honest, Bareilly wasn't snatched away from us; rather it was we ourselves who let it slip away.

Laxity in Religious Education by Deobandis of Bareilly

Neglect and constant recklessness of Deobandis in Bareilly made such fate of them that we are left speechless, there are three *Madrasas* of Deobandis in Bareilly: Isha'at-ul-Uloom, Ashfaqiyah and Kashif-ul-Uloom, but the aversion to religious education is such that we don't find any large group of scholarly graduates (hailing from Bareilly). There are definitely a few graduates in the areas adjoining to Bareilly, but how many graduates does the city of Bareilly have? Two, yes! Only two: one is Mufti Asjad Qasmi of Kashif-ul-Uloom and the other Mufti Junaid Qasmi residing in Sambhal. Mawlana Muhammad Miyan and Mawlana Yunus are also alumni of Darul Uloom Deoband, but they are old. There are only two young scholars from such a big city and no one else, what else can be done about it except to lament? From these circumstances, it can be understood that the officials of the *Madrasas* did not do the ground-work. It is regrettable that they could not make their children train in their own environment capable of joining the major institutions of their city and attain graduations.

I heard about some *Madrasas* that there is no respect for teachers; they are never allowed to get settled. Teachers keep changing frequently like change of clothes during the summer. They are paid good salaries but are treated in such a manner that even a slave might be put to shame. The *Madrasa* officials do not allow them to visit anywhere in the city, never let them to meet anyone, they remain concerned that the teachers will shine, they will get introduced and might be hired by someone else, then who will feed

them? As a result, the *Madrasas* here are starving of students. Education is on the decline; *Sunnah* has grovelled and *Bid'ah* is on the rise.

The Split of Tablighi Jama'at - Adds more Bitterness

There were already many other obstacles in the promotion of Deobandiyah in Bareilly, but the disputes of the Tablighi Jama'at has only made the matters worse. The group formed by Mawlana Ilyas Kandhlawi (Allah have mercy on him) for the sake of unity and solidarity, within 100 years became the victim of mutual disputes in such a way that now there seems to be no possibility of its elimination in the foreseeable future. Their infightings have split them into two; one is under the administration of Nizamuddin Banglawali while the other is under the control of the *Shura*. The two have separate centers (*Markaz*) across the country, although both have the same founder, their goal, practical methodology, slogan and mission are the same, but their differences and divisions is such that they don't allow each other to enter their respective *Markaz*. If this situation had arised elsewhere, it would not have spread as severely as the Tablighi factionalism in Bareilly which has been spread by the liars. Due to this, the *Bid'atis* gained further consolidation while the Deobandis became more weaker and the voice of Sunnis became even more torn. By the Will of the Almighty, may the factional differences of the Jama'at end immediately and the Islamic *Ummah* of India be able to stand on its own again.

Ingratitude to the Scholars of the *Ummah*

A major problem of the Deobandis of Bareilly is the disrespect of the scholars of the *Ummah*; this is the habit that did not allow the faithful scholars to settle there. *Misbah-ul-Uloom* has disappeared, *Ashfaqiyah* is flickering, and old *Isha'at-ul-Uloom* is no more. The

great scholars stayed there to light the candle of truth, but all of them had returned. The Debater of Islam Mawlana Muhammad Manzur Nomani too was forced to return after staying there for a while. I wish that the *Madrasas* over there would take note of this issue and play an important role in bridging the gap between their people and the scholars; this would then be indeed considered an historical achievement.

7 Mawlana Muhammad Manzur Nomani and Bareilly

W

hen the mention is made of Bareilly and Mawlana

Muhammad Manzur Nomani is not remembered, then all such discussions Mawlana Nomani toothless lions of the Barelwis to a dual in and outside the ring. The reviver of *Bid'ah* had already passed away in 1921, but his capable son Hamid Raza Khan was alive, he was in the forefront of defending *Bid'ah* replacing his father, there was an atmosphere of debates dominant across the country. The Barelwi sect was constantly committed to the agenda of its founder and they were waving their flags of deception in the name of debates all over India. Deobandi scholars, who initially never wanted to kick this dung, but such a situation arised where they too had to cross those bridges of this filth. The first big name in this regard is that of Hadhrat Mawlana Murtaza Hasan Chandpuri (Allah have mercy upon him), not only did he conduct debates with full vigor and diligence, but he also wrote books against Mujaddid Sahib, such books that if the Deobandis wish to defeat Barelwism, it would be sufficient for them to thoroughly study his works. and writings would remain incomplete.

is that personality who challenged the

The second name that comes in this order is of Hadhrat Mawlana Muhammad Manzur Nomani, who was a resident of Sambhal, Moradabad. He was a faithful student of Imam al-'Asr Allama Muhammad Anwar Shah Kashmiri (Allah have mercy on him), an excellent and distinguished alumnus of Darul Uloom Deoband and a prominent member of its *Majlis-i-Shura*, he (Mawlana Nomani) also served as Shaykh al-Hadith in Darul Uloom Nadwatul Ulama Lucknow for four years, he was an author of dozens of books including a masterpiece titled *Ma'rif al-Hadith* in several volumes. He was born in 1905 and passed away in 1997.

The respected Mawlana lived for 91 years and he spent 50 of those years thoroughly engaging in debates, sometimes he would debate the Arya Samaj, also with the Barelwis on other occasions, writing books, pamphlets, extremely active Himalayan mountain of boldness. He had a very strong connection with Hakim al-Ummah Mawlana Thanawi, he had represented him in numerous debates, then came the time when his heart felt tired and he stayed away from the debates for the rest of his life.

editing Magazines, preparing

against *Bid'ah*, he was the

Mawlana Nomani in Madrasa Misbah-ul-Uloom

This event is from December 1932; Hadhrat Mawlana Nomani's direct connection with Bareilly had not yet been established. Hadhrat Mawlana Abdul Haq Sahib, the son of his teacher Mawlana Karim Bakhsh Sahib Sambhal [former teacher of Madrasa Abdul Rabb, Delhi] was in Madrasa Misbah-ul-Uloom serving as the *Sadr al-Mudarrisin* (Head Teacher) of the *Madrasa* and at the end of the academic year the annual conference of the *Madrasa* was held, and thus he also invited Mawlana Nomani to address the gathering. Mawlana arrived only with the intention of attending the confer-

ence, but a different situation arose here, his speech was to be on the subject of "The Truthfulness of Prophet Muhammad and Divine nature of the revelation of Qur'an". A man stood up and began arguing during the course of the speech itself, then what happened next? Let us read in the own words of the respected Mawlana:

From his objections, it was evident that he was an Arya Samaji Hindu, I told him: "you can meet me and speak after my speech, and then I will reply you."⁷

Six-Day Debate with the Debater of Arya Samaj

⁷*Tahdith Ni'mat* p. 47

This person was Baldev Prasad Suzan; he was a master of some school. It was clear from his style of speech that he was from the representatives of the Arya Samaj and was in a hurry to debate with the Muslims. Prasad Suzan met with the Mawlana and challenged him for a debate during the course of the conversation, let us read about the further proceedings from Mawlana's own pen:

Two esteemed Muslims of the city spoke to him and arranged a six-day debate with my approval, in which the nature of Divine revelation of the Holy Qur'an in the first three days was the subject of discussion and in the second three days the same will be the discussion about the Vedas. But the situation became such in the first three days itself with the help of the Almighty that the convener from the side of Master Sahib, who himself was a Hindu and a principal of a certain college, had to take pity on Master Sahib and confessed on the fourth day: "Mawlana Sahib! Master Sahib is not a match for debating you, hence there is no benefit in continuing this debate, and therefore it is appropriate to end this now." Thus the debate was shelved on just the fourth day at the behest of the convener of Master Sahib himself.⁸

Monthly *Al-Furqan* Magazine Launched from Bareilly

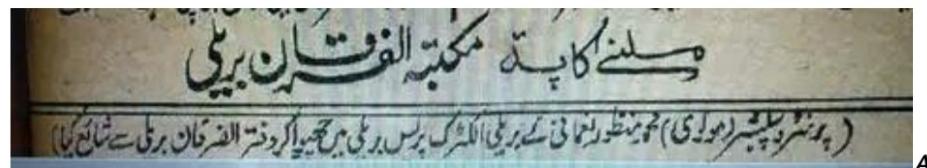
Taking note of the activities and successes of Mawlana Nomani in his debates, the righteous people of Islam demanded that a monthly Magazine in refutations of Barelwism be issued. Although Mawlana was ready for it, but he was facing obstacles in putting it to action. Then by the Will of God, atlast the time arrived which was eagerly awaited by the people of Islam supporters of the truth. After performing *Istikhara* in Dhu alHijjah 1352 AH, it was announced that *Al-Furqan* will be issued from next Muharram 1353 AH and its entire process will run from Bareilly. Therefore, based on announcement, the Magazine was released on time and kept coming consistently between hope and despair. The Magazine defended the scholars of Deoband with such honor that in the words of the editor of *Al-Furqan*:

⁸ *Ibid*, p. 47-48

Through it (i.e. *Al-Furqan* Magazine) the servants of God continued to benefit in many ways. Due to this Magazine, which was yet in its initial period, many Muslims repented from polytheistic customs and beliefs, they returned to the path of pure *Tawhid* and adherence to the *Sunnah*. Those who blackened their book of deeds by attributing disbelief and slander on those scholars who protected, promoted and supported *Tawhid* and *Sunnah* in India, namely Hadhrat Shah Isma'il Shahid Dehlawi, Hadhrat Mawlana Rashid Ahmad Gangohi, Hadhrat Mawlana Muhammad Qasim Nanotawi, Hadhrat Mawlana Ashraf 'Ali Thanawi and Hadhrat Mawlana Khalil Ahmad Saharanpuri (Allah have mercy upon all of them) etc, were blessed with the wealth of love and devotion towards them. There will be no hesitation in saying this about it, God willing, that the work *Al-Furqan* has accomplished in clarifying the deception and falsehood of the Barelwi *fitnah* is solely unique in its

own way. And all this was undoubtedly due to the help and support of Allah alone. Otherwise what power does a single stranger have to carry out this work sitting in the very heart of Bareilly?"⁹

⁹ *Tahdith-e-Ni'mat*, p. 67 **Shifting of Al-Furqan from Bareilly to Lucknow**



scan of Al-Furqan Magazine Published from Bareilly

The Magazine *Al-Furqan* was issued consistently from Bareilly in full swing and challenging the world of Barelwism. The Magazine was generally printed and distributed from 'Electric Press Bareilly', the services continued from Bareilly for 12 consecutive years. During this time it published several important special issues, including the Mujaddid Alf-Thani and Shah Waliullah Dehlawi editions. As long as the Magazine was published in Bareilly, its office was situated in the area of Mohalla Shahbad at the residence of Mawlawi Abdul Qayyum.

The Reason for the Publications of *Al-Furqan* Magazine

With the launch of Magazine *Al-Furqan*, it made a name for itself in the country and abroad and began to set a record of popularity. Its articles and editorials, being scholarly and academic, began to be read with great interest. According to Mawlana Nomani:

All praises be to God that the effectiveness of *Al-Furqan* became appreciable in the eyes of the great scholars of the time. In addition to my commitments, the struggle to continue *Al-Furqan* was being carried out by this helpless one, six or seven months might

not have passed that these dignitaries made a strong appeal to the masses to add the weight of their support in these words..."¹⁰

Munazarah (Debate) of Lahore

¹⁰ *Ibid. p. 68*

Nonetheless the Magazine was released and chugged along in spite of several crises, but why was it launched? What was the background behind it which prompted the publications of this Magazine? This is also a lengthy narrative and it is about the following interesting event:

As I have stated the fact that ourselves as well as the outsiders were very well acquainted about Mawlana Nomani as a debater, he debated with the innovators of Dru, a small hamlet in Nainital, and later also had a debate with the wheat and barley merchants of Sambhal. In both debates, the Pseudo-Sunnis suffered a very heavy defeat. The full detailed account of both of them has been published under the title of '*Sa'iqah-e-Aasmani bar Firqah-e-Razakhani*'.

These quasi-polytheists were bashed up so much by these defeats that they now proposed a debate in Lahore to cover up their humiliation, which was accepted by the Deobandi scholars. The highlight of this debate was the approval of judges for the first time in the history of the Barelwi-Deobandi polemics.

Appointment of Three Judges for the Debate

These were the three judges appointed for the debate: the esteemed poet Dr. Iqbal, Mawlana Asghar 'Ali Ruhi and Shaykh Sadiq Hasan were appointed. Mawlana Ruhi was a very influential and dignified person; he served as a professor in Islamiah College of Lahore. Shaykh Sadiq Hasan Sahib was also among one of the

most powerful people of Punjab; he was a barrister-at-law in Amritsar. The formula behind the appointment of judges was that the judges would announce the defeated party after the debate and this defeated group shall join the victorious party by adopting their ideology and principles, and thereby ending the Deobandi-Barelwi dispute once and for all. The scholars of the truth were not just ready for this debate, but they were very persistent. They were more convinced of their victory than the rising sun; hence they wanted this debate to take place at all costs so that this fake propaganda of *Takfir* by the Barelwis could somehow be stopped.

The Trickeries of the Barelwi *Mullahs*

Although the Barelwi *Mullahs* held this debate to rescue their diminishing trustworthiness in the public eye, but the effort from within was to prevent it from taking place, because one can have a good apprehension of their shortcomings, they knew that if the debate takes places, the judgement would go against them. Although they make thousands of false accusations against the Ahl al-Sunnah wa al-Jama'ah, but they lack evidence to back it up, and the false interpretations they make to back up their accusations are weaker than the spider's web. Now how could they run away if they did not have a way to escape? As a result, they resorted to trickeries and imposed such far-fetched conditions regarding the debate so that the Deobandis could not accept them and the risk of having debate could somehow be avoided.

Terms of the Debate

Khan Sahib's henchmen had announced that their debater would be the son of the founder of Barelwism, Hamid Raza Khan or else his representative. Now it was up to the opposing party to decide who would be the debater from their side, but the Barelwis presented the following condition: "we will debate you only if your

debater is Mawlana Ashraf 'Ali Thanawi or his representative." The reason for this absurd condition was that they knew that Hadhrat Thanawi was not interested for engaging in debates, he will not come by himself, nor will he appoint a representative, and as a result, the debate will also never take place.

When there will be no oil, Radha will also not dance.

Wakalat Nama (Power of Attorney) of Mawlana Ashraf 'Ali Thanawi

But little did these grave-worshippers expect that these Deobandis would press for the debate to happen at any cost, even if they have to go through a wave of bloodshed, therefore, the Deobandis accepted this condition. The situation was explained to Hadhrat Thanawi, in view of the urgency of the time, he wrote a power of attorney along with a short preface, this event is of 5th of Ramadan 1352 AH. I am presenting the excerpt of the writing below:

After this permise, I would like to say that I have always followed my own temperment with regard to those raising objections on my treatise entitled *Hifzul Iman* that for elaboration of the core issue and satisfying those in doubt, I have already penned down the booklet *Hifzul Iman Bast alBanan* and *Tagh'yeer al-Unwan* without directly addressing the opponents. However, some friends find it more beneficial to resort at times to a different approach. As it is deemed beneficial in certain circumstances, I think I should assign the task of elucidation to someone else. Therefore, for now, I take the following senior scholars as my representatives for the elaboration: Hadhrat Mawlana Husayn Ahmad Sahib Fayzabadi [Madani], Janaab Mawlana Muhammad Manzur Sambhali [Nomani], Mawlana Abul Wafa Sahib Saharanpuri and Mawlana Muhammad Ismail Sahib Sambhali.¹¹

¹¹ *Tahdith Ni'mat* p. 52 **Barelwi Gang looking for an Escape Route**

The debate was set for two days. The 15th and 16th of Shawwal were fixed for it. Mawlana Nomani along with his companions reached Lahore three days before from Thana Bhawan with the power of attorney of Hadhrat Thanawi. When the Barelwi gang found out about the power of attorney, they got very upset and started looking for new ways to escape from the debate. Exactly two days before the debate, a delegation of Barelwis approached the Deobandi debaters. The delegation included Hashmat‘Ali Pilibhit, Abdul Hafeez and Sayyid Muhammad Sahib, *Nazim* (in-charge) of Hizb-ul-Ahnaf, Lahore. The delegation came and quickly placed another new condition upon their arrival:

This debate will take place only when this power of attorney is endorsed by two authoritative scholars of Jama‘at-eDeoband.¹²

The debaters of Deoband were left puzzled, but they accepted it by hook or by crook so that somehow the debate could happen. This day had passed, the very next day this group of inborn orphans of knowledge and wisdom, left yet another gem, they stated:

It was decided in advance that if the judges did not agree to take part in the public debate, then only one debater and ten nominees each from both sides would participate in the debate.¹³

This stipulated clause required that the debate takes place in a special room, not in a place where a large crowd would gather, thus the judges had also expressed the same wish. The Barelwi gang trembled at the thought that in this way (i.e. in a closed room in the presence of judges) the debate surely would go ahead and if the debate happens then the verdict will be out against them, which could mean a death-knell from them. So how could we expect this gang to respect this wish? Therefore they started a new mischief by publishing a notice without informing the judges and the debaters of Deoband that the debate would take place in Masjid Wazir

Khan and that Dr. Iqbal and Mawlana Asghar 'Ali Ruhi have refused to head the judge panel for this debate. Although the announcement of the debate in Masjid Wazir Khan was against the judges, the Non-participation of the two judges was based on mere lies.

¹²*Tahdith Ni'mat* p. 53

The scholars of Deoband were itching for the debate to happen in any case so how could they leave the conspiracies of the Barelwis to be successful! Therefore, they reached Masjid Wazir Khan. The mosque was designated only because it had the authority of the supporters of Barelwism.

The Fulfillment of the Barelwi Conditions

The common public had gathered in the mosque. When the power of attorney of Hadhrat Thanawi was presented by the representative of Deoband, the signatures of two reliable Deobandi scholars were also taken as per the Barelwi condition. One of them was Mawlana Ahmad 'Ali Lahori (Allah have mercy on him), the ex-egete (*Mufassir*) of the Qur'an, and the other was Mawlana Abdul Hannan, the *Khatib* (preacher) of the Australian Mosque. Both of these scholars were also approved by the Barelwi debaters.

In Search of another Excuse to escape the Debate

The *Quburis* had also selected the venue of debate according to their own choice; they had also sought the power of attorney of Hadhrat Thanawi, the signatures of two reliable Deobandi scholars had also been taken on it, then the debate should have taken place now, but where is such luck! This group of *halwaparast* (sweet-gluttoners) came up with another demand: Deobandi scholars should testify in writing that they recognize Muhammad Manzur as the representative of Mawlana Ashraf 'Ali Thanawi.¹⁴

Moreover, this demand was also not from any common Barelwi debater, but coming from the son of Ahmad Raza Khan Sahib, Hamid Raza Khan Barelwi and Na'im al-Din Moradabadi. This Na'im al-Din Moradabadi is '*Ustadh-ul-Ulama*' of the world of Barelwism. The founder of Barelwism called him '*Sadr alAfazil*.' A work done by him is a commentary titled *Khaza'in alIrfan* on the translation of Qur'an done by the reviver of *Bid'ah* titled *Kanzul Iman*. This demand should not have been accepted, but the Deobandi debaters also accepted it for the sake of tackling obstacles, and the written endorsements of all the scholars of Deoband present were submitted to them.

Hamid Raza Khan Flees from the Debate!

When all the conditions of the Barelwi *Mullahs* were being met and Hamid Raza Khan himself was present there, common sense required that his name should be mentioned as a debater. But how can it be Barelwism, where the smell of knowledge and courage can be found! Barelwism is the very name of cowardice and gluttoning sweets. Where would it give them the courage to have a scholarly conversation and an academic response? He said:

I appoint Mawlawi Hashmat 'Ali Sahib my absolute representative for this decisive debate in Lahore. The representative's words, acceptance, desistance are all mine and his victory and defeat is my victory and defeat.¹⁵

A Principle of the Art of Debate

Before proceeding, let me state that there is an important principle of debate and which is accepted by both the people of truth and falsehood, and that is: one who acts as claimant will also be the respondent. To be a claimant in a debate is a profitable business. In each round of debate, he gets the last turn to respond.

¹⁴ Ibid

In the terminology of [classical] disputation (*Munazarah*), the claimant is also called respondent. The last speech is very important on the issue under discussion as the conference ends with it and the audience usually disperses with this last speech in their minds.

While the Barelwi gang kept on imposing conditions upon conditions and were making them to be accepted, on the other hand Mawlana Nomani also made it a condition for him being the claimant, which, God knows best somehow got accepted, but now another new situation had come to light. The debater of Barelwis, Hashmat‘Ali Khan Pilibhiti demanded that he would take the position of the respondent, although in principle it was the right of the claimant i.e. Mawlana Nomani. He remained stubborn and on the other hand Mawlana Nomani was also insistent: “This right is that of the claimant, then why you are demanding it for yourself?” reference from the book *Rashidiyah*, the most recognised work on this subject was also presented, but he still never agreed. The chairman of Barelwis for this debate asked Mawlana Nomani: “what would be the solution to this problem? Neither you nor Hashmat‘Ali Khan is stepping back. Mawlana Nomani said that in this regard I assign Mawlana Asghar Ruhi Sahib the mandator upon this matter, whatever he says, I will accept.” But Hashmat‘Ali Khan refused to accept his decision and in this manner, the first day of debate was wasted in these confusions.

The Second Day of the Debate

The next day of the debate, the discussion resumed on the same matter as to who is entitled to the right of the respondent? Muhammad Shah Sahib was the chairman of the debate of the Barelwis, he said to Mawlana Nomani Sahib: "Mawlana! If I was the

debater then I would have heeded you but how can I persuade my debater? Now there is no choice but to find a middle ground. Let us do this, since there are four discussions to take place in the debate according to the proposal, you be the respondent for two discussions and let him be for the other two." The Deobandi debaters, despite this formula being against the rules, also agreed to it so that somehow the debate could go ahead.

Topics of the Debate

The debate was to take place on four issues of *Hussam alHaramayn*. These discussions were related to the allegations against the great elders of Deoband: Hadhrat Mawlana Muhammad Qasim Nanotawi, Hadhrat Mawlana Rashid Ahmad Gangohi, Hadhrat Mawlana Khalil Ahmad Saharanpuri and Hakim al-Ummah Hadhrat Thanawi (Allah have mercy upon them all).

Eventually the Debate could not take place

After extreme altercations and heated arguments, when it seemed that the debate would finally commence; all of a sudden the *Quburi* (i.e. grave-worshippers) gang cropped up another condition out of their pocket. The condition was that the speeches should be written word for word and signed by the original clients. Well, even this was accepted. When this step had been taken, they placed yet another condition and this irked Mawlana Nomani and he said angrily:

"Just finish this matter of putting on conditions; I am commencing the debate without any more conditions."

He said this and after delivering the sermon he started his speech in his claim against the book *Hussam-ul-Harmayn* written by the founder of Barelwism. The response to this speech came from the

Barelwi debaters in such a way that a storm of insults arised. A commotion broke out, so much that the cops had to intervene, thus the Barelwi conspiracy was successful and the debate could not take place.

The Fraudulent Claim of "Manifest Victory" by the Barelwis

The debate did not take place, but the Barelwis pasted large posters from place to place announcing their victory. Mawlana Nomani was shocked to see this new trend of deception by the Barelwis. He writes:

When this humble one returned from Lahore and reached Moradabad on 20th Shawwal, there were posters of Barelwi victory related to this debate. How strange is that these scholars of Barelwism, Mawlawi Hamid Raza Khan Sahib and Mawlawi Na'imuddin Moradabadi stooped to this level of falsehood.¹⁶

This was that specific event, which brought the heartfelt demand for the publication of a monthly to the point that within two months of this debate, a monthly Magazine named *AlFurqan* was launched from Bareilly and the announcement was made.

The Importance of the Magazine *Al-Furqan*

The reason for the publication of the Magazine *Al-Furqan* was the debate of Lahore, which you have read in detail above. Despite being present in the assembly, the son of the founder of Barelwism and Hujjat al-Islam of his *bid'ati* section, he could not appear in the debate himself and appointed Na'im al-Din Moradabadi as his representative. But when the debate could not take place due to the rioting of the Barelwis and the Deobandi debaters returned to their homeland, Mawlana Nomani was shocked to see large posters on

the walls by the Barelwis, with the headline: "*Fateh Mubeen* (Manifest Victory)".

Mawlana Nomani just decided from here that *Al-Furqan* has to be published and it has to be published from Bareilly itself.¹⁶ *Ibid* p. 55 Hence, in 1934 the late Mawlana came to Bareilly and issued it from Bareilly according to the announcement.

When this Magazine was issued, there were tremors in the Barelwi gang as expected. There would be articles on the other subjects in the Magazine, but it would also contain one or the other article in every issue related to the refutation of Barelwism. These articles were like taking on the Barelwis head on. During his stay in Bareilly, there were written debates with Hamid Raza Khan, which was regularly published in *Al-Furqan*. Although the financial crisis tried to block the way at every step, the Magazine office was often affected by the lack of funds. But it could not draw the line of defeat in front of Mawlana's courage. The importance of this monthly Magazine can also be gauged from the fact that when the financial situation was in crisis, the eminent scholars issued a formal appeal. The following is the text of the appeal:

The Appeal of the Scholars of the Ummah for Al-Furqan

- The Magazine *Al-Furqan* has been under the editorship of Mawlana Muhammad Manzur Nomani for seven or eight months. Its sole purpose, as it is known, is to propagate the Divine religion, to support and protect *Tawhid* and *Sunnah* and it is moving towards its goal rapidly. The importance and necessity of this blessed goal cannot be denied.
- But it is also clear that what Mawlana Muhammad Manzur Sahib is doing through *Al-Furqan* is not his personal work, rather, it is a purely religious, and the services he is rendering in support of the

Ahl al-Sunnah and the refutation of the *Ahl al-Bid'ah* are, in fact, fulfilling a duty of *Fardh Kifayah* (a collective duty) on behalf of the whole *Jama'ah*.

- In these circumstances it was required that the *Jama'ah* would have enthusiastically tried to perpetuate and expand *AlFurqan's* voice, and there would have been no Muslim town where *Al-Furqan* would not have reached. But it is unfortunate to know that the publication of *Al-Furqan* is very limited due to the negligence of the *Jama'ah*. Due to which its financial condition is not just critical, but also its survival is in danger.
- Therefore a strong appeal is made to the Muslims of Ahl al-Sunnah to consider *Al-Furqan* as a *Muballigh* and *Da'I* (religious preacher) and make every effort to expand its coverage and try to make *Al-Furqan's* voice heard in every city, town, village and country. The respected rectors of Islamic *Madrasas* should issue it in the name of the *Madrasa* and get the students to study it. And never hesitate to try and expand its voice with best possible efforts. This is a time of severe tribulations and the purpose of *Al-Furqan* is to eradicate all the old and modern tribulations. - And only Allah leads to prosperity.
- We pray that our appeal will never go in vain and that Allah Almighty will soon bring *Al-Furqan* to the pinnacle of progress and make it succeed in its pristine intentions- *And nothing is difficult for Allah*.¹⁷

The following are the names of the scholars who signed this strong appeal:

Shaykhul Islam Mawlana Husayn Ahmad Madani, Mufti-e-Azam Muhammad Kifayatullah Dehlawi, Allama Shabbir Ahmad Uthmani, Mawlana 'Abdul Latif Mazahiri, Hadhrat Mawlana Sayyid

Ata'ullah Shah Bukhari, Ra'is al-Ahrar Mawlana Habibur Rahman Ludhiyanawi, Mawlana Murtaza Hasan Shahjahanpuri, Hakimul Islam Qari Muhammad Tayyib, Munazir-e-Islam Mawlana Muhammad Asadullah Mazahiri and *Muhaddith* Kabir Mawlana Muhammad Habibur Rahman A'zami (Allah have mercy upon all of them).¹⁸

¹⁷ *Tahdith Ni'mat* p. 69

These gentlemen were prominent dignitaries of their time who were discharging religious services in different parts of the country. The whole world was benefiting from their robust personalities. Today, years after their demise, their fame and achievements still survive and their impressions are as bright and glorious as ever. It was this impact of their appeal and prayers that although the office of *Al-Furqan* shifted from Bareilly to Lucknow and its goals did not remain the same as it was in the past, the continuity of its publication has never been affected, although it is now around 90 years.

¹⁸ *Ibid* pp.69-70

8 *Bid'ati Sects of Bareilly*

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here has been a long period of service by the scholars of Deoband in Bareilly, details of which I have highlighted in previous pages. Like every Deobandi, I used to wonder that how can Deobandis exist here except for a few places? But when I sat down to write this article and turned to the books in this regard, I discovered that this has been our land. Allah knows best how it slipped away from our dominance!! The scenario is such that if you reach Bareilly and

travel around it, you will find how Deobandiyyah had got wrapped up here in the same way like Islam in East Turkestan (by China).

When I entered Bareilly with Ahsan Raza, I found the roads and walls, streets and intersections, settlements and abandonments to be the harbinger of *Bid'ah* with mausoleums and domes everywhere. When our vehicle passed near Mohalla Qila, we were introduced to one such *Dargah*; Ahsan Raza informed us that it was the mausoleum of *Dulhey Miyan*. I was shocked to hear this strange name, I wanted to know about this name but he couldn't provide any further details. After research, I discovered that this *Dulhey Miyan* was in fact a scholar from foreign land. When he came here, he became so famous for his prayers and *Ta'widh* (amulets) that he eventually got settled here; even his marriage took place here. When he became the son-inlaw of this city then people named him as *Dulhey Miyan*. As crowds throng the places of amulet-makers, he too became popular. He then began to make disciples from the people, crowds of fans kept hovering around him, when he passed away, a shrine was built above his grave and it is now one of the places of prostration for the people of innovations. I was also informed that the newlywed couples especially visit this tomb and pay for the success of their marriages.

The Mythological Pillar in a *Dargah* of Ahmedabad

When I heard about the newly married couples, it reminded me of famous *Dargah* of Ahmedabad in Gujarat. This particular *Dargah* is situated in the area of Sarkhej Dhal in Ahmedabad, this is that region in which I have spent teaching for three years. From the tomb of Sultan Ahmad Khattu (Allah have mercy on him) begins a lengthy series of old red stone buildings towards the west, here is the *Dargah* in which Sultan Ahmad Shah Begada, the founder of Ahmedabad is buried, heading from the vast prestitincts of the

Dargah towards the west appears a large mosque and to its left is a large pond, a mythological stone pillar stands in the courtyard of the mosque, there is a marking at a distance of sixteen steps from the pillar towards the east. The woman who needs to ascertain if her task or any new work would be successful or not, would close her eyes and walk towards this pillar with both her arms spread, if she embraces the pillar then this indicates that her task would be successful, and if she passes by without touching the pillar then it means that the task would fail, innovations and superstitions stand without any foundation!

Shi'a of Bareilly

Many other mausoleums also exist apart from the tomb of *Dulhey Miyan* whose names and titles can only make us Ahl al-Sunnah to chuckle. Well!! Since I have already roamed around Bareilly and revealed all its hidden secrets, then I think it is appropriate to mention about *bid'ati* sects which exists over there, it is a well established fact that Bareilly is the capital of *Bid'ah* and *Khurafah*. The reviver of *Bid'ah* and his sons and their grandchildren propagated their self-made *Shari'ah* in such a manner that when the name of Bareilly is heard the mind only deflects to Barelwism, but this assumption is contrary to the facts because several other *bid'ati* sects also exist in Bareilly besides Barelwism, there are Shi'a as well as Ghayr Muqallidin, there are also Madariyyah and Attaris, Niyazis and also Thaqlaynis. Some of these sects are highly dominant and Barelwis too remain concerned over them, we will discuss them in detail in this chapter.

The first name among the heretical sects of Bareilly is of the Shi'a, the very first sect that committed excess to the pure teachings of Islam are known as Shi'a; it ranks first among the *bid'ati* sects to

crop up within Islam. Abdullah Ibn Saba, the founder of this sect, was a Yemenite Jew.

Although the Shi'ites are excluded from the fold of Islam because of their beliefs, but they were the first *Bid'atis*, therefore I have placed them right at the top among the *bid'ati* sects.

Don't ever think that how could there be even a sign of Shi'ism in Bareilly! No! There are also Shi'ites residing here, although their number is only one percent among the Arabic Persian names, but they also have their own presence; their base here is the area of Mohalla Qilla. They live with all their rituals and full identity, they organise large processions during the occasion of Muharram, through the echoes of *Ya Husayn* and *Ya 'Ali*, this community also has a specific presence here.

Barelwism of Bareilly

Readers might be astonished to read this strange title, but I have applied this heading here with a different context. Readers may be aware that Barelwism has always taken advantage of Shi'ism wherever they might exist, especially during the occasion of Muharram. However, the founder of Barelwism considered the Shi'ites to be disbelievers and apostates and strongly criticized their customs and beliefs. *Radd al-Rafdhā* is his famous book. Although the founder of Barelwism wrote several books against Shi'ism, his family background clearly indicates that the whole clan was attached with Shi'ism in the guise of Barelwism;¹⁹ his beliefs towards the Prophet of Islam (Allah bless him and grant him peace), such as not possessing a shadow, *'Alim al-Ghayb* (knower of the Unseen), considering him a manifestation of Allah, these are the teachings of the reviver of *Bid'ah* which have been adopted from the impure fountain of Shi'ism. It is because of his endorsements of Shi'ite beliefs that today; Bareilly is the harbinger of Shi'ism. As you roam

around Bareilly, one could spot the '*Imam Bara*' of the Barelwis from place to place with the term '*Sunni Imam Bara*' clearly written; they also have their own (imaginary) field of Karbala. Barelwism and Shi'ism will undoubtedly appear different from each other during common days, but in the month of Muharram it will be difficult for one to distinguish between a Barelwi and a Shi'a. Like the Shi'ites, they (i.e. Barelwis) also organize *Ta'ziyah* processions, they also beat the drums. The thrones of Hadhrat Husayn are also recovered. Such rituals and superstitions takes place in the days of Muharram that it feels as if like the entire city of Bareilly is rather a part of Iran instead of India, only Shi'as are spotted everywhere. Allah knows best about what the family of the founder of Barelwism is doing? And when will they finally take a break against Deoband!

¹⁹ A separate book is forthcoming related to this specific topic Insha Allah

Ghayr-Muqallidin of Bareilly

The number of Ghayr-Muqallidin residing here is the same as the Shi'as. They have a total of three or four mosques. What is special about Ghayr-Muqallidin of Bareilly is that they do not show the same typical aggression that is commonly found among the Non-Bareilly Ghayr-Muqallidin, especially not at all against Barelwism, but they do have animosity towards the Deobandis, all their mosques were snatched from the Deobandis. Though they have their own identity, but with a non-discriminatory attitude. All their activities are confined to the mosque, their leaders and preachers are expanding their field in a very soft tone, and there is no force or aggression. This section of the *Ummah* also seems to be some victim of abandonment; their settlements are in the area of Qazi Tola in the old city of Bareilly.

Madariyyah Sect

'Madariyyah' sect is among one of the *bid'ati* denominations of Bareilly. Although the number of their affiliates are little, but it may not be considered to be too low. One must have been shocked to hear what this new calamity is about? Likewise, I too was in shock at first. In our lands, the one who makes a monkey to dance is usually called as '*Madari*', but this is a sect, much older than Barelwism. The names of its religious leaders are similar to those of the Barelwis, but the difference between the two is like that of the East and the West. The style and appearance of the both are the same, language and expression are like pair of slippers, and terminologies are also the same, they also claim themselves as *Ahl al-Sunnah* much like the Barelwis. And the tyranny upon all tyrannies is that they also claim to be *Hanafis*. But their claim of *Hanafism* is exactly the same as that of Barelwis. Some teachings are derived from *Shi'ism*, some issue is derived from *Ghayr Muqallidin*, and some is derived even from *Qadiyanism*, mostly fabricated innovations. Along with all these combinations they themselves (claim) to be *Sunnis* and *Hanafis*. They have also affixed their name with the claim to be the custodians of the true beliefs of the Perfect Faith.

Debates between Madariyyah and the Barelwis

This sect dominates seven or eight villages in Bareilly, among which are Partapur, Gamdapur, Suniya and Faridapur are particularly noteworthy. A person named Dr. Marghoob-urRahman is the present *Khalifah* (spiritual successor) of this sect; he is also a doctor by profession and a *Sajjada Nasheen* (hereditary administrator) of Khanqah Madariyyah, this person also claims himself to be a *Sayyid* (a descendant of the Noble Prophet), he traces his ancestral lineage to the *Khalifah* of *Qutb al-Madar*, the spiritual succession of the Madariyyah order remains with this family in Bareilly generation after generation. Muhammad Zafar Mujeeb Madari is the

Sajjada Nasheen for the entire India for this order, whose center is Khanqah Madariyyah in Makanpur.

Flurry of skirmishes keep happening between Barelwis and Madariyyah now and then, the Barelwis claim their Ala Hadhrat to be better, whereas the Madariyyah contend that it is not Ala Hadhrat but Qutb al-Madar to be superior and claim their sect and services to be far older. One of the claims of the Barelwis is that Qutb al-Madar is not a Sayyid and according to the Madariyyah, he is not merely a Sayyid but belongs to the rank of *Sayyid alSa'dat*.²⁰ The field of debate remains hot between them just because of this issue. A debate took place in 1982 regarding the dispute over Qutb al-Madar being a Sayyid at Ajmer. Akhtar Raza Khan Azhari was the patron of Barelwis and debater was Mukhtar Ahmad Beheri, while Hashmi Miyan and Jilani Miyan were in-charge of the debate. In the words of the Madariyyah: "The Ridawis suffered a heavy defeat."²¹

The second debate was scheduled to take place in April 2016 in Beheri. God knows best whether it happened or not. However, it is worth reading this part of the skirmishes between the both regarding the same proposed debate:

Since the scholars of Madariyyah are extremely cautious and God-fearing, they do not pass any legal judgement on anyone until they have done research, but when they complete various stages of their research then there is no hesitation in enforcing the *Shari'* rule. It is certain that in the debate, the scholars of Ridawiyyah will prove that Sayyid Al-Sa'dat Madar AlThaqalayn Najib Al-Tarifin Sayyidina Sayyid Badi-ud-Din Ahmad Qutb Al-Madar - Allah sanctify his secret - is not a Sayyid. But how our Madariyyah scholars will expose the reality of the Ridawi scholars is now a matter of unperceived concealment.

²⁰ The title “*Sayyid al-Sa’dat*” specifically refers to a descendant of Hadhrat Fatima (Allah be pleased with her), the daughter of Prophet Muhammad (Allah bless him and grant him peace)

²¹ <http://badiuddinzindashahmadar.blogspot.com/2017/09/blogpost.html?m=1>

Why this Sect is known as Madariyyah?

This sect is attributed to Sayyid Badi-ud-Din Ahmed; he was an elder of the third century AH. As mentioned by a Madariyyah: He attained the age of five hundred and ninety-six years, 838 AH is the year of his death, and his tomb is in the town of Makanpur, near Kannauj. I haven't seen the shrine personally, but a video (of his mausoleum) on YouTube revealed that an attempt has been made to imitate the Ka'aba, almost the same square. It was also covered with a cloth. The color is red and even black. The dome can be seen above, but from a distance and not closely.



The

Mausoleum of Sayyid Badi-ud-Din Ahmed, the Founder of the Madariyyah Sect in Makanpur

Who is Qutb al-Madar?

The person to whom this sect associates is Sayyid Badi-ud-Din Ahmad, strange things are said about him, his titles are also amazing; he is better known by his titles more than his name. He is conferred with titles such as Zinda Shah Madar, Madar-e-Pak, Madar

al-Alamin and Qutb al-Madar. Mullah Shaykh Kamil Kabuli has also written these words on his personality:

The king who has with him the power of al-Ism alA'zam (the greatest name)

The one who carries the form of Adam and the gem of the ring

He appeared in India with the name of Madar

*The system of the world undoubtedly depends on him*²²

That is, Qutb al-Madar Sahib is the person without whom the system of the world cannot function.

Strange Beliefs

The biographers of Qutb al-Madar have blackened many pages writing about him. There are so many things written about him that one is left astonished. It seems that the writer has written in a world of dreams or has run the pen after eating *bhang* (cannabis). I will present an example. The writer of the Madariyyah order states:

I have come across an incident in this regard mentioned in *Mirat al-Asrar*. In which it has been specifically written that Hadhrat Shaykh Sadullah Kesadar (Allah sanctify his secret) wrote a letter to Hadhrat Makhdum Ashraf Kichochchawi and asked him: "Please explain something regarding the spiritual chain of Qutb alMadar." *Tark Saltanat* (abdicator of the throne) Sarkar Semnani wrote a very detailed reply in this regard and said: "Shah Badi-ud-Din Madar is amongst those close ones who had the direct honour of being in a long company of the Noble Lawgiver, the leader of the Prophets (Allah bless him and grant him peace) and he was brought up and specially trained in the blessed chamber of the Noble Prophet."²³

It is as if like they want to prove that this elder was specially trained and an elite disciple of the Seal of the Messengers (Allah

bless him and grant him peace). He was not just a Sahabi (a companion) but better than all the Blessed Companions.

²² <http://badiuddinzindashahmadar.blogspot.com/2016/07/blogpost.html?m=1>

Did not eat or drink for five hundred and fifty years!

The followers of Sayyid Badi-ud-Din Ahmad Sahib did not stop there, but also narrated a fictitious tale attributed to him which could not be embraced by any conscious person in the world. The Madariyyah essayist writes:

The exalted and lofty status of Hadhrat Madar-e-Pak can also be gauged from the fact that he attained *Maqam-Isamadiyyat*²⁴ for five hundred and fifty-six years and stayed alive without consuming any food or drink. He was not afflicted with any disease nor had any sign of ageing weakness throughout his life and the heavenly garment granted to him by the Noble Prophet (Allah bless him and grant him peace) became sufficient for him for his entire lifespan which never tored nor decayed.²⁵

A Request from Hadhrat Khidr (peace be upon him)

According to the Madariyyah sect, Qutb al-Madar lived by just breathing in the air, we have already mentioned about him not touching food and drink. The Madariyyah, in order to prove him a supernatural-being also attributed him with being *Mukhtar alKull* (All-Powerful), to the extent of even making him the owner of life and death. The same writer further states:

"Shaykh Muhammad Ghawthi Shattari - Allah sanctify his secret - has written in *Gulzar-e-Abrar* that one day Hadhrat Khidr (peace be upon him) came to the presence of Hadhrat Madar al-Alameen and said: "I have found out that Allah Almighty has granted you

the authority over *Muhit* and *Mumit* (All-encompassing knowledge and bringing of Death), while this (attribute) is exclusive to me. It is advisable not to involve yourself in it." Shaykh Muhammad Ghawthi Shattari writes that after that he rolled up his cloak of life and passed away.²⁶

²⁴ ***Maqam-I-Samadiyyat***: That stage in the spiritual path whereupon reaching it, the *Salik*(seeker) stops eating and drinking and his clothes doesn't have any wear and tear despite daily usage.

Thaqalayni Sect

This sect of Bareilly is also spreading its wings in the city. Unlike the Madariyyah, this sect doesn't resemble Barelwism, but it's definitely among the Ahl alBid'ah. Bareilly's Shahabad is their central location. Their followers are also present in Badaun; the followers of this sect came to be known as Thaqlaynis, the adherents of this group are also present in Pakistan. They have also established an organization called 'Hazrat Shah Thaqlayn Welfare Academy of Pakistan'. Like every other *bid'ati* sect, this group also has shops in the form of mausoleums. The mausoleum where their circus takes place is at the tombs of Bashir Ahmad and Sharafat'Ali. Sharafat Miyan Chowk in Kurla, Mumbai is named after him. The tomb of his son Shuja'at 'Ali is in Kakrala of Badaun, which, like other shrines, is an important place of prostration for the people of *Bid'ah*. He died during the lifetime of his father; his rank among the Thaqlaynis can be gauged from the fact that he was spotted strolling in the lanes even after his death and also conveyed a special message to his family. Listen to these words by a *bid'ati*:

On the second day of his demise, a man named Muhammad Abrar, who was the son of one of his companions Mullah Ji 'Ali Muhammad Khan, he was going to the mosque for *Fajr* prayers in the morning. Hadhrat Qiblah Shah Shuja'at 'Ali Miyan met him on the

way and he had a piece of (ordinary) stick in his hand. He said to Muhammad Abrar: "Go to our house and inform to send our stick to the shrine. Look, we are carrying this wood in our hands."²⁷

Audience also heard the Clip-Clopping of the Horse

The aforementioned story was of the second day after his death. The story of the first day is no less astonishing. The body of Shuja'at Miyan was still in the coffin and all the people present at the funeral heard the hoofs of his horse, but his father Sharafat 'Ali Miyan saw Shuja'at Miyan with open eyes, see the full story:

There was still sometime left for the preparation of the grave when his blessed mortal remains were taken out for burial. Therefore, after the funeral prayers, the body was placed nearby. His father Hadhrat Qiblah Shah Sharafat 'Ali Miyan said: "Look at Shuja'at 'Ali riding a white horse in a green dress." All the people there heard the sounds of clip-clopping of the horse.²⁸

Thaqlayn Miyan Sharafati

He is Mr. Thaqlayn Miyan, performing *Sajjada Nasheeni* grandfather's mausoleum, born on March 13, 1947, he is 75 years old. At present, he is the leader for his followers. Wherever he goes, the following slogan is chanted: "*Aankhon ki Thandak, Dil ka Chain, Shah Saqlain Shah Saqlain* (Coolness of eyes, peace of the hearts: Shah Thaqlayn, Shah Thaqlayn)"
son of Shuja'at 'Ali, who is

(administrative duties) at his

Every year his birthday is celebrated with great fanfare, functions are organized, couplets are read. On this occasion, his disciples carry these poems on the banners:

²⁷<https://www.facebook.com/1983504088608788/>

[posts/2102410653384797/?app=fbl](#)

A thousand years are not enough for the life of the Hudur

May the Hudur live long; millions are alive thanks to Hudur's life

Also see with what titles people of his group call him:

The shining bright lamp of Qadriyyah Mujaddidiyyah chain, the master and mentor Shah Muhammad Thaqlayn Miyan Hudur Qadri Mujaddidi Naqshbandi Mudda Zil al-Noori.

Thaqlayni sect is attributed to his name.

Barelwi View on Thaqlayni Sect

Shaykh Muhammad Yunus Alig is a Barelwi writer. One of his interesting articles came to my notice. The title of the article is: "Who should be called a Muslim now?" Then he has listed the names of more than 29 Barelwi and Non-Barelwi personalities and wrote that all of them are disbelievers in the eyes of some or the other bid'ati. It also mentions the *Fatwa* of disbelief on the famous speaker Ubaidullah Khan A'zami, which was imposed by Akhtar Raza Khan Azhari Miyan; the great grandson of the founder of Barelwism, the whole article is worth reading and is astounding. Almost all the major names among the innovators- including Barelwis and Non-Barelwis have been made a target of *Takfir*. A bullet of *Takfir* was also fired at Thaqlayn Miyan, according to Muhammad Yunus Alig:

The demand of the Ridawi pirs and Muftis for repentance and renewal of *Nikah* from the master of the spiritual path Thaqlayn Miyan and his followers- what is the reality and who are the people of truth?

The details of Thaqlayn Miyan could not be ascertained. There are couple of brief interviews on YouTube, in which he looks simple,

even his conversation seems to be without any deliberation; his appearance seems to be like the people of truth but is swift in propagation of innovations.

Niyaziyyah Sect

Niyaziyyah sect is among one of those sects which has gained stronghold in Bareilly. This sect came into existence much later than the Madariyyah; it holds an eminent status in Bareilly. This group has its own large mausoleum which is spread over about 15 *bighas* (square yards) which is no short of visitors. Behzad Lucknavi,²⁹ a famous poet of recent times, belonged to this sect.

The Niyazi sect is attributed to Niyaz Ahmad, a familiar figure of the 15th century AH, Raaz Ahmad being his actual name. Shah Niyaz is as famous with the title as *Bey-Niyaz* (independent), born in 1173 in Sirhind, Punjab, his father, Rahmatullah Alvi was also authorized in the Naqshbandi chain and would provide spiritual guidance. Niyaz Ahmed was still a child when his family moved to Delhi. According to Niyaziyyah narrations: "This was the time when Shah Fakhr al-din Muhammad Dehlawi was assuming the office of a spiritual mentor. He was also the mentor of the ancestors of Bahadur Shah Zafar. Bahadur Shah Zafar used to visit him in his childhood. He was the grandfather of Shah Nasir al-Din Ahmad Dehlawi. Niyaz Ahmad was educated and trained by Fakhruddin. He pledged allegiance to him and acquired spiritual successorship from him.

Bay'at-e-Talibi: A New Form of Bay'ah

Although Niyaz Ahmad Sahib made *bay'ah* to Fakhruddin Sahib, but it was done in a very peculiar style, let us elaborate this newly-innovated method of *bay'ah*, a Niyazi writer states: Although Hadhrat Mawlana Fakhr-ud-Din Jahan had taken him

(Niyaz Ahmad) for training under his guidance at the request of his mother but had not yet taken *hisbay'ah*; the reason for this was that Mawlana Sa'id al-Din Ridawi- the grandfather of Niyaz Ahmad – had placed his hand above the hand of Niyaz Ahmad during his *Bismillah* (i.e. at the time of his initiation into spiritual path), and as Mawlana Fakhr-udDin Jahan held the grandfather (of Niyaz Ahmad), Ridawi in high respect. And when Niyaz Ahmad persuaded him to take *hisbay'ah* then Hadhrat Mawlana Fakhr-ud-Din Jahan took *hisbay'ah* in such a manner by avoiding putting his hand upon the hand of Niyaz Ahmad, but by making him hold a part of his skirt and he termed it as '*Bay'at-e-Talibi*'.³⁰

²⁹ https://en.m.wikipedia.org/wiki/Behzad_Lucknavi

He made Khawaja Qutb, an area in Bareilly the center of his mission after receiving *Khilafah* (spiritual succession) at the command of his mentor, this same center is Khanqah Niyaziyyah today. He was buried here after his demise at the age of 95 in 1250 AH.

Poetry

Niyaz Ahmad was a highly prolific Persian and Urdu poet. He had also compiled *Diwans* in both languages. It is evident from his compositions that he had a deep grip on these languages. Here are some examples of his poetry:

Though I see the beauties walking, I do actually see a clear manifestation of the Truth

*All that is created is the Truth itself, so I see a river of existence flowing
In the multiplicity created from all eternity to all eternity, I clearly see
a river of unity flow*

³⁰ <https://www.express.pk/story/36014/>

The Teachings of the Founder of Niyaziyyah Sect

The teachings of Niyaz Ahmad, the founder of the Niyaziyyah sect, are strange. It's not straightforward; he says everything in a twisted manner. The same author wrote under the heading 'Teachings' as follows:

Once Mawlawi Akbar 'Ali of Bareilly approached him and asked a few questions. The answers he gave to each of his questions are as follows:

Question 1: What is your ruling on *Sama* (sufi-singing)? Answer: The melody of the drumbeat falls on the ears such that no other sound can be heard.

Question 2: What is your opinion regarding *Ta'ziyah*? Answer: If it (*Ta'ziyah*) is not yet made then I'll never permit it to be made, because it will duly not be regarded with reverence, as for which already exists; I will respect it as much as possible.

Question 3: What is your view on cursing Yazid? Answer: To this day, Allah Almighty has saved my tongue from uttering this evil name. In my opinion, once this name comes out of my tongue, the impurity of the tongue does not go away throughout the day. I don't even take his name whether he is cursed or not. Should I not say 'Husayn, Husayn' till a time so that the heart progresses with the light of faith.³¹

Mind-Boggling Miracles of the Founder of the Niyaziyyah Sect

Once upon a time there was a fire in Bareilly; many houses were burnt to ashes. As the fire spread, it reached Mohallah Qutb. At that time, his eldest son Hadhrat Shah Nizamuddin Husayn came to him in panic and informed him about the fire. Since it was noon, he was taking rest. He just came out without wearing his shirt, he saw Amir 'Ali Khan trying to unknot the horses of the *Risaldar*

(a middle rank commander in an army), which were tied to the thatch. When the *Risaldar* saw him, he breathed a sigh of relief. He told his servants not to try to get the horses out, if they had to be saved, Hadhrat himself would save them, otherwise let them burn in front of Hadhrat. He gazed towards the fire and the direction of the fire changed. One corner of the thatch was found to be burning and it also went out automatically. The next day his son Hadhrat Shah Nizamuddin Husayn asked him if he had read something and blew that the fire was extinguished immediately? He said: What was to be read, I just became a sea and splattered at it and had it doused instantly.³²

³¹ <https://niyazia.wordpress.com/2009/01/05/hazrat-qibla-shah-niyazs-viewon-muharram-and-tazia/>

He accepted *Ba'yah* even after his Death!

In their propagation, the *bid'ati* groups mostly rely on miracles (*karamat*) and dreams. Therefore the more a person indulges in *Bid'ah* the greater the extent of the *karamat* and dreams he resorts to. We too have *karamat* but the incidents are limited and that too for removing harm and not for gaining some profit while to the *bid'ati* groups, the *karamat* are regarded as criteria for *Wilayah* (sainthood). Moreover, the kinds of *karamat* they narrate leave one astonished.

A foreigner from Kabul visited Bareilly with the intention of pledging *bay'ah* to him, he met a man near the river on the outskirts of the city, during the course of conversation, the foreigner revealed to him the reason for his visit. The man heard this and said: "The person whom you want to meet, that is me myself, I am Niyaz Ahmad." The man pledged *bay'ah* to him then and there. Then he said: "go to the *Khanqah*, I will also arrive there."

³² <https://niyazia.wordpress.com/2009/01/11/karamaat-miracles-of-hazrat-shah-niyaz-be-niyaz-ra/>

When the foreigner reached the *Khanqah*, he discovered that third *Fatiha* of Niyaz Ahmad was taking place, now this person realised that he had pledged *bay'ah* to him after his death.³³

Non-Muslims throng Khanqah Niyaziyyah

Khanqah Niyaziyyah is among one of the most important *Khanqah* of Bareilly. There is always one or the other festival of *Bid'atis* taking place here. The glittering '*Chiraghan*' festival takes place on April 19th every year. Such abundance of lamps are lit here during the days of *Chiraghan* that it might not be even lit during Diwali. Apart from those with Arabic and Persian names, Sikhs and Hindus also visit this place; they do *Chiraghan*, asking and praying for their wishes and believe that all their wishes will be fulfilled from here, let us read the following report from the newspaper *Urdu Point* regarding this:

Chiraghan celebrations were held at Dargah Khanqah Niyaziyyah, Bareilly, India, which was attended by Hindus, Muslims, Sikhs and Christians of all faiths with full devotion and respect. Devotees from far and wide reached the shrine to attend the lamp-lighting (*chiraghan*) ceremony, where they lit prayer lamps in the evening. Devotees believe that lighting a lamp here on the occasion of the festival of lights will fulfill their heart's desire within a year. Trustees of the shrine say that the celebration of *Chiraghan* is a good example of interreligious harmony and shows that the true message of Islam is peace and harmony.³⁴

Currently, two people, namely Shabbu Miyan and Mehdi Miyan are the administrators of Dargah Khanqah Niyaziyyah, they are from

the family of Niyaz Ahmed, and their days are spent in great luxury amidst langars, rituals, *Bid'ah* and *chiraghan*.

³³ <https://www.express.pk/story/36014/>

³⁴ <https://www.urdupoint.com/daily/livenews/2009-04-19/news-95697.html>

Attari Sect

This is a modern sect which was formed after separating from Barelwism; Ilyas Attar Qadri is its founder. He still claims to be a die-hard follower of Ahmad Raza Khan, but he has gradually separated himself from them in his practices, their teachings are also different and their identity is clearly separate from others. His group is busy trying to make in-roads in Pakistan and abroad as well as in Bareilly. The colour and rhythm of Ilyas Qadri is maintained in the area of Bareilly where this group dominates, they turn into a hard-core Barelwi wherever there are no one to ask them. It is difficult to ascertain as to when this sect appeared in Bareilly, but it is most likely that it may have set foot here after 1982, Purana Sheher is the dominant area of this sect, and this area also goes by the name of Shamatganj.

Introduction of Ilyas Attar Qadri

The name of the man to whom the Attari sect gets attributed is Ilyas Attar Qadri. This man belongs to the Memon community, his origins traces back to Gujarat in India. On the occasion of the Partition of India, his father Haji Abdul Rahman moved from Junagadh to Hyderabad in Pakistan and then later to Karachi. He was born there in 1950. Qadri Sahib was only a year old when he was orphaned. He is currently 71 years old.

He did not study in any authoritative religious institution; rather he has not even touched any *Dars Nizamiyyah* textbook. According to his followers, all his knowledge is: secret knowledge imparted by

God. He stayed in the company of the famous leader of Barelwism and the grand mufti of this newly formed sect, Mufti Waqar al-Din for 22 years for the sake of attaining guidance. Qadri Sahib was also his disciple and his only spiritual successor.

Why does he write "Attar" with his Name?

The followers of Ilyas Qadri reckon the word 'Attar' to be his nickname, which is not really the case. The many fields of businesses he had traversed in search of financial stability also includes street push-cart shops, once Qadri Sahib sold vegetables by roaming the streets and alleys, when he failed in this; he started selling ice-creams, luck did not help in that either, so he left it and started a lively business of gram, chickpeas and marmalade, in this too, the failures did not cease, so he began to sell *Agarbattis* (incense-sticks) and *Attar* (perfumes), it was due to his profession that he came to be known as Attar whereas his ignorant devotees transformed this word 'Attar' from a business title to a poetical epithet.

Dawat-e-Islami of Ilyas Qadri

Despite his lack of knowledge, the founder of Attariyyah jumped for the reformation of the people and came to be known as Amire-Ahl-e-Sunnat. In 1981, when the suggestion for the establishment of 'Dawat-e-Islami' was suggested in the house of Ahmad Shah Noorani, Qadri's teacher Mufti Waqar al-Din nominated him as *Amir* (leader). Ahmad Saeed Kazmi and Arshadul Qadri were also present in the meeting. Dawat-e-Islami has been functioning since 1981. He launched his exclusive website in 1996 and also a television channel in 2009. This channel is now called Madani Channel; their opponents term Madani Channel as "*Aamdhani* (income) Channel".

Faizan-e-Sunnat

Ilyas Qadri also promoted his mission in the style of Hadhrat Mawlana Ilyas Kandhlawi (Allah have mercy upon him) and named it as '*Madani Qafilah*' (Caravan of Madinah). This caravan is connecting people to its sect in the style of Ilyasi Movement(i.e. Tablighi Jama'at). In order to spread his message, he compiled a huge book in two volumes under the name of *Faizan-e-Sunnat*. This book is held in high-regard among the

'*Madani Qafilah*' similar to what *Fadhl-e-A'mal* is to the followers of the Ilyasi Movement.

The Titles of the Founder of Attariyyah

Although Ilyas Qadri Sahib, founder of Attariyyah might be an illiterate, but according to his followers, he is an exceptional scholar, he carries a lengthy list of titles. Some even call him the '*Baani-e-Da'wat-e-Islami*' (founder of Da'wat-e-Islami). Usually remembered as '*Bappa Jaani*'. If one has a look at his honorific titles, one would simply be amazed that such a great personality exists among us even without being educated! The following are his many titles:

' *Alim-e-Nabil* (a noble scholar), *Fazil-e-Jalil* (a great scholar), *Aashiq-e-Rasul-e-Maqbul* (lover of the approved Prophet), *Yadgar-e-Aslaf* (a sign of the pious predecessors), *Namoon-e-Aslaf* (an exemplar of the pious predecessors), *Muballigh-e-Islam* (preacher of Islam), *Rahbar-e-Qawm* (leader of the community), *Aashiq-e-Madinah* (lover of Madinah), *Fida-e-Madinah* (devoted to Madinah), *Fida-e-Ghawth-ul-Wari* helper of the creation), *Sahib-e-Taqwa* (one personality), *Tarjuman Ahl-e-Sunnat* (representative of the Ahl al-Sunnah), *Muhsin Ahl-e-Sunnat* (benefactor of the Ahl al-Sunnah), *Haami-e-Sunnat* (proponent of the Sunnah), *Shaykh-e-Waqt* (the grand scholar of his time), *Pir Tariqat* (mentor of the spiritual

path), etc.

(devoted to

with pious

Essential Symbols of the Attari Sect

The appearance of the founder of Attariyyah sect is very specific and different from the general *Bid'atis*. This mister generally dons a green turban and covers himself with a white sheet, he fixes a *Naqsh-eNa'layn* (a small batch depicting the sandal of the Prophet) on the forehead of his turban, and he keeps his head and beard dyed with red henna. This style of his is very popular among his followers. The people of this sect are generally known as '*Hari Pagdi Waley*' (green-turbaned folks). The Attariyyah sect is so committed to the methodology of its founding father that when these people are gathered together, it would seem as if like parrots are sitting on their heads. Such genuine love for their chief is never found among any other *bid'ati* sects. These people are recognized from afar as they do not compromise with their specific appearance but these features are not found in the liberal Attaris.

Teachings of the Founder of Attariyyah Sect

Ilyas Qadri has made Madani Channel the strongest medium of promoting his mission. He addresses the public through this channel and imparts his teachings. He communicates his followers through words like '*meethey meethey Islami bhaiyon*' (sweet brothers in Islam) and women through '*meethi meethi Islami behno*' (sweet sisters in Islam), he elaborates on how to place a banana, whether it should be kept facing the *qiblah* or the east?! The Madani method of peeling cucumbers is also demonstrated. They emphasize on the virtues of *Naqsh-eNa'layn-e-Rasul* in such emphatic manner that it seems the Attariyyah sect would cease to exist without it. They also write the blessed name of the Holy

Prophet over this image. Their teachings contain all the elements that make a exhausted NonAttari tickle and all the fatigue disappears instantly. Whenever I have to clear my mind from stress, I listen to the video of the founder of the Attariyyah. I keep smiling for a week!

The Acceptance of Allah for the Founder of Attariyyah Sect

Ilyas Qadri Sahib is so accepted by Allah that the Prophet (Allah bless him and grant him peace) also visits him regularly in his dreams. He narrates a dream:

I was sitting in the inner portion of the Ka'bah, suddenly I saw the Prophet (peace and blessings of Allah be upon him) approaching me. He was accompanied by several companions, including Abu Bakr and 'Umar Farooq. There is also Khawaja Abdul Qadir Jilani. He said: This is my accepted slave. I have brought this caravan to introduce him. That's all that happened. The Holy Prophet came and went, but I remained seated and never moved.

Although the founder of Attariyyah narrated this dream for the sake of his virtue, but this proclamation proved very costly for him, the leaders of his group issued a *Fatwa* of *Kufr* against him. This *Fatwa* is still on his head.

10 Link between Nadwatul Ulama and Bareilly

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s I stated earlier that the founder of Barelwism was initially involved in the movement of Nadwatul Ulama Lucknow, but later, when he got angry over things best known to him, he pursued this movement in such a way that he crossed all the boundaries of

morality and integrity. I am going to discuss the event in this chapter in detail.

For the information of modern readers, it is mentioned here that Nadwatul Ulama Lucknow was not the name of any educational institution; it was an organizational movement similar to All India Muslim Personal Law Board, which included members of every sect with Arabic and Persian names. Among the *Akabirin* (dignitaries) who attended was Mawlawi Muhammad Husayn Batalawi from the Ghayr-Muqallidin and Ghulam Al-Hasnayn Kanturi from the Shi'ites, there was no split among the Hanafis at that time. Although the founder of Barelwism was inherently immersed in *Bid'ah* and superstitions, but he had not yet laid the foundation of his cult, this task started after 1313 AH.

The Inaugural Meeting of Nadwatul Ulama Lucknow

The first meeting of Nadwa was held in April 1894/Shawwal 1311 AH. The meeting was for three days and was held at Madrasa Faiz-e-Aam in Kanpur, while other prominent personalities of united India were assembled, Ahmad Raza Khan from Bareilly was also present. You can guess how happy he was to be invited to this meeting from the fact that he wrote a book to present it on this occasion. In addition, he had highly praised Mufti Ahmad Kakorawi, Mawlana Lutfullah Aligarhi and Mawlana Ahmad Hasan Kanpuri (Allah have mercy upon them) in that book.

One of the major objectives of the Nadwatul Ulama was to bring all the *Madrasas* in India under the purview of Nadwa so that students could be taught by formulating modern education system and curriculum as per the present-day requirements. Efforts were made from the outset to achieve this goal. There was a lot of emphasis on this in the first meeting and the participants of the

meeting also delivered emphatic speeches. The curriculum reform proposal was also approved by a majority.

The Founder of Barelwism is also in the Panel of Twelve Scholars

A regular committee was also formed to reform the curriculum, whose task was to undertake a study of the existing curriculum and teaching methods and make necessary recommendations. Among the twelve scholars of the *Ummah* who were present in this meeting were Ustad al-Ulama Mawlana Lutfullah Sahib, Mawlana Abdul Haq Haqqani, Mawlana Sayyid Zahoorul Islam Sahib, Mawlana Ibrahim Sahib Aarwi, Mawlana Shah Muhammad Husayn Allahabadi, Mawlana Shah Muhammad Sulayman Phulwarawi, Mawlana Shibli Nomani, Mawlana Muhammad 'Ali Mungeri, Mawlana Abdul Ghani Sahib, Mawlana Muhammad Husayn Batalawi, Mawlana Abdulla Ansari alongside the inclusion of Ahmad Raza Khan Sahib. This shows how deep and interested Khan Sahib was in his commitment towards the Nadwa movement.

The Third Meeting of Nadwa and Khan Sahib's Subversive Efforts

The first meeting of Nadwa was held in Kanpur and the second meeting was held in Qaiser Bagh Baradari in Lucknow the following year. This was also for three days and the month was Shawwal/April. Special members of the Nadwa movement, including rectors of several *Madrasas*, leaders of Anjumans (organizations) and newspaper editors were also invited to attend the event. An invitation was also sent to the founder of Barelwism, since he had also participated in Lucknow, but we don't know what happened that he got angry. There is no written record of the apparent cause of his resentment. The reason that has come down to us is that what

happened at the Lucknow meeting was against his consideration; he felt that authorities of Nadwa had not acted with due respect and reverence. When he returned (from the second meeting), he was full of vengeance. Many of his writings had also come out of his pen. After the great success of the first and second meetings, the Nadwa Board of Directors decided that its third meeting would be held in Calcutta next year. However, prominent personalities of Bareilly, Mawlana Sayyid Ashfaq Husayn, Haji Shaykh Qadir Bakhsh and Mawlana Khalil Ahmad Saharanpuri, who were present at the meeting, invited them to hold the meeting in Bareilly instead of Calcutta. This is the same Mawlana Ashfaq Sahib who established the Madrasa Ashfaqiyah in Bareilly; he was then serving as the President of Anjuman-e-Islamia, Bareilly and had retired from the post of Deputy Collector and receiving pension. Mawlana Khalil Ahmad Saharanpuri was the Head Teacher of Madrasa Misbah-ul-Uloom, Bareilly at that time.

When the third meeting was announced to be held in Bareilly, then the founder of Barelwism used his full might to make sure that it doesn't take place there. News of his efforts against the meeting was also reaching Hadhrat Mawlana Muhammad 'Ali Mungeri, the founder of Nadwa. He wrote a letter to him on 11th Ramadan 1313 AH to refrain from this act and requested him in the following words:

Please contemplate how our severity and harshness have hurt Ahl al-Sunnah, and especially the Hanafis. Almost all Sunnis in India were Hanafis. There must have been no trace of the Ghayr-Muqallidin. In the beginning, the opinion of one or two people was erroneous; they disagreed on some issues, some of our gentlemen, in support of the truth, addressed them and stopped them. Even though their intention was good and they will be rewarded for it, but such a long experience had made them realize that this sup-

port was against the interests; now the *Fatwa* on expulsion from mosques has been issued. Ever since our group faced humiliation, we have been caught like criminals in front of Non-Muslim rulers; the books of our religion and faith have been placed at their feet while our opponents acquire degrees but we and our scholars kept looking on. Alas, alas! We can not tolerate at this humiliation of our pure religion.

Mawlana! Please ponder for the sake of God, and do not let our enemies laugh at us and our pure religion.³⁵

Respected Readers! Take note! How much the founder of Nadwa tried to persuade the founder of Barelwism by such implorations, with such humility and modesty in his tone, such heart-felt concern was made to the pure *Shari'ah*; his necessity was that Khan Sahib becomes soft, that the ice of his animosity may melt, his conduct displayed admission of his faults, but nothing happened despite all these efforts. He was so obsessed in his opposition to the Nadwa movement that he talked nonsense and kept arguing; perceiving this situation, another well-wisher of Nadwa penned the response to all his objections and ultimately advised:

Have a look! You are upon truth, please come and rectify our errors as a mentor. Whatever we have, we do not insist on the slips we have committed and hundreds of more slips that might be committed; never sit at home disappointed, but please meet us face to face and complain us in a brotherly manner so that the matter gets clearly resolved.³⁶

These conciliatory efforts proved futile and he remained constant in his hostility. Khan Sahib left no stone unturned in his attempts to put off the meeting, due to this there was a danger that the Bareilly meeting would fail, but nothing like that had transpired. This meeting surely happened and in a very grand manner. Rather

the arrangements of this meeting were so splendid that it cannot be imagined today. This meeting too was held over three days and like the previous meetings it was also held in Shawwal. The number of attendees was many times higher compared to the previous meetings. This indicates to how loose Khan Sahib has his grip over Bareilly.

³⁵ *Tarikh-e-Nadwatul Ulama*, vol. 1, p. 172-173

Importance of the Bareilly Meeting of Nadwa

The third annual meeting of Nadwa happened in Bareilly amid several oppositions. This was the most important meeting in the history of Nadwa Movement. The Deobandi conveners of the meeting in Bareilly welcomed the guests in such a way that every eye that witnessed the arrangements were left wide open. The volunteers were divided into several sections. One team among them were camping near the railway station with all preparedness, whenever the train would arrive, they would go to the platform to receive the guests, they were comfortably brought to the tents and from there on escorted to the residence by carts. These servants arranged water jugs, earthen tumblers, water containers, prayer-mats, mattresses, beds, chairs alongside other necessities, and vehicles for travelling, laborers for carrying luggages for the guests and took care of all their needs. There was a different section for hospitality, a separate group for cooking, and another group for serving, the management was so brilliant and organized that it seemed as if like machines were on work instead of humans.

The other highlight of the meeting was the gathering of top personalities of India, including Mawlana Lutfullah from Hyderabad, Mawlana Abdul Haq Haqqani and Mawlana Azizuddin from Delhi, Mawlana Abdul Wahhab and Mawlana Shah Muhammad Sulaiman Sahib Phulwarawi from Bihar, Mawlana Habib-ur-Rahman Sher-

wani, Mawlana Abul Qasim Fazl-e-Rab, Mawlana Shafaqatullah Sahib Badayuni, Mawlana Sayyid Muhammad Shah Muhaddith Rampuri and Allama Shibli Nomani from Uttar Pradesh are particularly noteworthy. Mawlana Lutfullah Sahib presided over the meeting.

Emphatic Support for the Establishment of Darul Uloom Nadwatul Ulama

The most important subject of the Bareilly meeting was the support for the establishment of 'Darul Uloom Nadwatul Ulama.' Although the idea of establishing a Darul Uloom under Nadwa had already been put forward, but it was not discussed in the earlier meetings. The Bareilly meeting holds the privilege where the members formally discussed this concept. The book *Tarikhe-Nadwatul Ulama* states:

Mawlana Muhammad Lutfullah Sahib, President of Anjuman delivered a short and appropriate presidential address, thereafter, Mawlana Abdul Haq Haqqani Dehlawi, Mawlana Shibli Nomani, Mawlana Shah Sulayman Sahib Phulwarawi and Mawlana Sayyid Muhammad Shah Sahib Muhaddith Rampuri made corroborative lectures on the need for the proposed Darul Uloom under the administration of Nadwatul Ulama.³⁷

What will be the purposed Darul Uloom look like?

On this occasion, Mawlana Shibli Nomani in his brainstorming and reasoned speech presented the map of the proposed Darul Uloom of Nadwatul Ulama as follows:

It will be a strong and magnificent structure and it would consist of separate rooms for each department. This Darul Uloom will have a large library, with all kinds of books made available so that

the student can hone his knowledge further by referring the various books after completion of his studies.³⁸

This was that meeting in which the constitution of Nadwatul

³⁷ Ibid, vol. 1, p. 161

Ulama was also approved for the first time.

Congratulatory Messages from various Organizations

Not just the scholars, but even the common people – the people of truth – had no end to their happiness with this meeting. It was not just that their members participated in the meeting, but in the end they also presented their word of thanks in voluminous articles. These include Anjuman Islamiyyah Jabalpur, Anjuman Islamiyyah Anjuman Badaun, Muslimanan Fatehpur Hiswah, Muslimanan Azamgarh and Ahl-Islam Bareilly. Take a look at one of the poem in this letter of appreciation:

Amritsar, Anjuman Aal-e-Hashim Rai Bareli,

Hami-e-Nadwatul Ulama Sultanpur Islamiyyah

How nice is the season of flowers and lushness of the garden's court-yard

Welcome, O exuberant spring and beauty of the wild roses and jasmines

The faithful have converged in multitudes and the hearts are filled with joy

The town of Bareilly looks like an exhilarating garden today³⁹

There was also a Persian quatrain in honor of Nadwa, from which the year 1313 of the meeting is derived:

A meeting of scholars was held in the city of Bareilly, which will show signs of the development of the religion of the Prophet.

Signs of progress will appear. People asked me: Peace be upon you, in what year was this meeting held, so I will say that this meeting gave honor to Bareilly.⁴⁰

The year “1313 AH” (as the year of the meeting) is mentioned at the conclusion of the last quatrain.

Opponents of Nadwa

We have presented a brief narrative of the Nadwa meeting in Bareilly. While this meeting gave new avenues of development to the scholars of truth, there were also some people in a confined section of the country who were getting roasted by the rapid development of Nadwa. They took all the measures that their mind had devised to crush this movement. They wrote books, compiled Magazines, published posters, and even used the last tactic that this team could do at any time. *Tarikh-e-Nadwatul Ulama* states:

Leading the opposition to the Nadwatul Ulama were Mawlana Ahmad Raza Khan, Mawlana Abdul Qadir Badayuni and Mawlana Nazir Ahmad Khan Rampuri. In the Indian Muslim History, this group tried to create conflicts instead of finding solutions and are notoriously famous for opposing just for the sake of opposing. These conciliatory efforts had no effect on them and the storm of opposition continued to grow, polite abuses were hurled. *Takfir* was done on the scholars of Nadwa and the campaign of opposition and slander was intensified by publishing more than forty books. Thousands of rupees were dedicated just to oppose Nadwa. The intuition and fine tastes of the opponents can be judged from the titles of the books and the poems & prose written in them. The following are the starting names of some of the booklets: *Jathwa*, *Jazwah*, *Satwa*, *Qadwa*, etc⁴¹

⁴⁰ *Ibid*, vol. 1, p. 169 Have a look at the following couplets in *Jazwah li Rujoomi Ahazab al-Nadwa* (A firebrand to hit the Nadwa groups):
As the very foundation of Nadwa rests on pure misguidance
How can one expect that Nadwa will take people onto the right path?
This whole was just an artifice performed by the guru of naturalism

*May it burn away, may Nadwa go to Hell!*⁴²

Khan Sahib's letter to Mawlana Muhammad'Ali Mungeri

We have stated the fact that the reviver from Bareilly had not just participated in the inaugural meeting of Nadwa but he also read his thesis on the occasion; rather he also read his dissertations there. The meeting was also attended by Shi'ites, Naturalists and the Wahhabis. Everything was in front of his eyes. If he had to object to this gathering, he would have done it in the same meeting, or if he had no courage, at least he would have written a letter as soon as he returned from the meeting and present his stance, but it didn't happen. Despite all this, he went to another meeting. All his opposition started after the second meeting. What to understand from them now! Refuting falsehood or just jealousy and hatred? Following is an excerpt of the letter of Mujaddid Barelwi in this regard:

Now if you take a closer look at all the books of Nadwa in detail, you will see for yourself how many open and unequivocal oppositions have been made against the Ahl alSunnah, there were open invitations to the abandonment of religion and to take up atheism, religion and Sunnah and the Imams of the Ahl al-Sunnah were blatantly insulted.⁴³

The Response of the Scholars of Nadwa to the founder of Barelwism

How could the anger of Khan Sahib recede, but it continued to grow and gained momentum. Mawlawi Mahmud Jan Kathiawari, a student of Khan Sahib, has written a biography of him under the name of *Zikr-e-Raza*. In this treatise, he proudly mentions the following as one of the most great and illustrious achievement of Khan Sahib:

Ala Hadhrat wrote about 100 books in addition to countless pamphlets in response to Nadwa and its members and destroyed the name and identity of Nadwa.⁴⁴

At this juncture it is appropriate to present the following from the book *Muhadirat-e-Ilmiyyah bar Mawzu Razakhaniyyat*:

Mawlawi Ahmad Raza Khan had started his *Takfiri* campaign against Nadwatul Ulama from 1311 AH. For years, this shelling continued with full force and noise, to the limit that Mawlawi Ahmad Raza Khan Sahib even obtained *Fatwa* of *Kufr* upon them from the scholars of the *Haramayn Sharifayn* (The two noble cities i.e. Makkah and Madinah) and were published under the title of *Fatwa Haramayn Bar Jaf Nadwatul Mayn*.⁴⁵

When Khan Sahib's audacity and sour temper escalated the matter and he crossed all the limits, misconceptions about scholars of Nadwa began to spread among the people, then they too began penning books in response to his propaganda. Mawlana Hafeezul-lah Sahib wrote *Irshad al-Kamla*, Hakim Muhammad Ayyub Phulowarawi wrote *Al-Qawl al-Fazil Bayn al-Haqq wa al-Batil*, Mawlana Hakim Sayyid Abdul Hayy wrote *Itmam al-Hujjah Ala Muqalifi Al-Nadwa*, Mawlana Muhammad 'Ali wrote *Hidayat al-Alba* and Meerza Hairat Dehlawi wrote *Maqasid Nadwatul Ulama awr iski Muqalifat*.

⁴³ Ibid

⁴⁴ *Zikr-e-Raza*, p. 11

⁴⁵ *Muhadirat-e-Ilmiyyah bar Mawzu Razakhaniyyat*, p. 27

View of Mawlana Abd al-Hayy al-Lakhnawi Nadwi on the *Takfiri* Mission of the Barelwis

When a wretched person gets irked over a good deed done by others and a state of jealousy and anxiety overtakes him, this is the

proof that this deed has gained acceptance from Allah. Mawlana Hakim Abdul Hayy, the father of great Islamic thinker Mawlana‘Ali Miyan Nadwi (i.e. Abul Hasan ‘Ali Nadwi), also considered Khan Sahib's conspiracies as a good omen and instead of considering it bad, he commented:

Ever since we came to know that one scholar Barelwi (Mawlana Ahmad Raza Khan) and the other, Fazil Badayuni have become our opponents, from that time onwards, we have no doubt about the acceptance of Nadwatul Ulama.⁴⁶

A Crucial Remark about the Foul-Mouths of the Barelwis

Mawlana Abdul Hayy Sahib not just emphasized on the defense of Nadwa, but also openly criticized the founder of Barelwism and his peers. It is written in the same book:

Hadhrat Fazil Badayuni and Barelwi is the same person from whose sharp-tongue many *Salaf-e-Salihin* could not be safe, we are aware of the insults he has hurled to our Shaykh alMashayikh Hadhrat Shah Abdul Aziz Sahib, Hadhrat Shah Waliullah and Hadhrat Imam Rabbani Mujaddid Alf-Thani (Allah have mercy on them), and the *Takfir* of Mawlana Rashid Ahmad Gangohi, Mawlana Muhammad Qasim and Mawlana Abd al-Hayy in this age is the result of his sharp pen. Therefore, Muslims should completely refrain from relying on his speeches and writings.⁴⁷

⁴⁶ *Itmam al-Hujjah Ala Muqalifi Al-Nadwa*, p. 4, from *Tarikh-e-Nadwatul Ulama*, vol. 1, p. 177

⁴⁷ *Tarikh-e-Nadwatul Ulama*, vol. 1, p. 177-178

10 Khan Sahib's First Takfiri shell on the Elders of Deoband

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he founder of Barelwism remained behind Nadwa for ten years. The scholars of Nadwa were also tired of answering and defending, so now he set his sight upon Darul Uloom Deoband. Thus, in 1320 AH, his first book in this regard came to light under the name of *Al-Mu'tammd Al-Mustanad*, in which he made *Takfir* for the first time against the leading scholars of Darul Uloom Deoband namely: Hadhrat Mawlana Nanotawi, Hadhrat Gangohi, etc., and wrote: "These are such disbelievers that whoever doubts their disbelief are also disbelievers and *Jahannami* (bound for Hell)." ⁴⁸

Silence of the Deobandi Scholars

This book was launched anyway but it did not gain fame as it was in Arabic. The Deobandi scholars did not know about it. Three years after the publication of the book, in 1323 AH, the debater of Islam Mawlana Murtaza Hasan Chandpuri somehow got informed about it therefore he sought the permission of Shaykh al-Hind to write a response, but he never permitted him. When his insistence exceeded the limit, Shaykh al-Hind took him to the service of Hadhrat Gangohi, but permission was not granted by him either. Hadhrat Gangohi replied:

O brother! How far would you go in responding this person? And how far will you go in writing many books? He will make new accusations day after day, write books upon books and print posters upon posters, this is his only job in the world; maybe this is what Allah has destined for him. What he has done with the people of

Nadwa is in front of you, so my opinion is that you should leave him alone and continue to serve the faith.⁴⁹

⁴⁸ *Muhadirat-e-Ilmiyyah bar Mawzu Radd-Razakhaniyyat*, p. 29

This book was originally in Arabic, even the Deobandi scholars remained silent on this, and so the book did not prove to be more than just a 'sermon.' The reformer of *Bid'ah* fluttered a lot and he hatched a conspiracy to cool the fire of his rage by making the journey for *Hajj*. At the end of 1323 AH, Khan Sahib left for *Hajj* for this task and placed an *Istifta* (questionnaire) prepared by his pen in front of the scholars of the *Haramayn Sharifayn*. The answer to this was published in India in 1325 AH under the name of *Hussam al-Harmayn*. This is that *Hussam alHarmayn*, after which the Hanafis of India were divided into two sects. Thus the date of birth of the Barelwism is 1325 AH.

What is *Hussam al-Haramayn*?

Hussam al-Harmayn is considered to be the most important work of the founder of Barelwism. Its importance in the Barelwi section is no less than that of a divine book. If one needs to understand this, then it is evident from a recent letter, the following post is from July 2019, issued by Majlis-e-Ulama-eIslam, West Bengal, go through the preface to the disappointing two-page letter in response to the call for unity and practical efforts by some officials of the All India Muslim Personal Law Board:

Alhamdulillah Majlis-e-Ulama-e-Islam is a national, social and religious organization of the West Bengal Jamaat-e-Ahle-Sunnat. It is affiliated to the creed of Ala Hadhrat under the ideology of *Taj ash-Shari'ah*. The beliefs and ideologies of all the members of that organization (i.e. Muslim Personal Law Board) are blasphemous: that is, in relation to Deobandi, Wahhabi, Maududi, Qadiyani, Rafidi, etc.,

they are the same, whose explanations are present in *Hussam al-Haramayn*.

49

Ibid,

p.

28



علمائے کلکتہ کا وضاحتی بیان

بسم الله الرحمن الرحيم
نحمده و نصلی علی رسوله الکریم

.....السلام علیکم و رحمة الله و برکاتہ!
حضرات گرامی!

الحمد للہ! مجلس علمائے اسلام مغربی بیکال جماعت ایامیت کی ایک میں، سماجی اور مدنی تحریک ہے، تریخان مسلک اعلیٰ حضرت اور بنی نگر تاج اشریف ہے۔ اس تحریک کے تمام مہر ان کے عقائد و تحریات گستاخان رسول یعنی یحییٰ بن عبدی، وابی، مودودی، قادیانی، راشی وغیرہ کے تعلق سے وہی چیز جن کی صراحتی "حاسم الحریمین" میں موجود ہیں۔

۲۰ جولائی ۲۰۱۹ء کلکتہ کے چند غیر ملکی مولویوں نے مشترکہ مسائل پر الامین کالج کلکتہ میں ایک جلسہ کرایا، مجلس کے سکریٹری کے نام دعویت نامہ آیا۔ میں اس جلسہ میں بھی میر شاہل شیخ ہوا، ۲۰ جولائی کو یہ تحریک کے چند لوگ ملاقات کے لئے آنا پا چکے ہیں، مگر ان تھا کہ چند ہی لوگ آئیں گے، لیکن بعد نماز عصر تقریباً ۲۰ را قرواد جن میں مودودی، شیعی، تہذیب العلوم، مسلم پرستا بورڈ، غیر مقلد و غیرہ کے افراد شامل تھے، سماجی میں ۱۰ کلوگرام بالو شاہی بھی لے کر آئے تھے، تھے، یہ یونیورسٹی میں تحریک کرتے ہوئے دیکھا گیا اور تحریک بھی انہیں حضرات نے کی، اتحادیکی باتیں کرتے ہوئے مسلم پرستا بورڈ میں حضرت برلن ملت علیہ الرحم، علام ارشاد القادری علیہ الرحم، علام سید مظہر حسین کچھ چھوٹی علیہ الرحم اور موجودہ وقت میں حضرت علام سید فخر الدین اشرف جیلانی اشتری مذکور العالی کی شمولیت کا حوالہ دیتے ہوئے کہا کہ آپ کے بزرگوں نے مشترکہ مسائل کی نیت میں شمولیت کی ہے، اس لئے آپ حضرات بھی موجودہ مشترکہ مسائل میں اپنی مسلکی شانست کو بقرار رکھتے ہوئے شامل ہوں، ایک کو کمیتی کی تکمیل ہونے جا رہی ہے، جس میں جماعت ایامیت کی طرف سے غمازوں کی ضرورت ہے، راقم نے کہا کہ جماعت ایامیت یا مجلس علمائے اسلام فردوادحد کا نام نہیں ہے، مجلس کے ذمہ داران سے گفتگو کر کے حواہ دیں گے۔ رہی بات خوش آمدید کی تو عرض یہ ہے کہ بظاہرہ نیا وہی

Copy of the Letter released by Majlis-e-Ulama-Islam, West Bengal

When Darul Uloom Ashrafia Mubarakpur published its code of rules and regulations, they described the identity of being 'Sunni' as follows:

Those who believe in (the book) *Hussam al-Haramayn* authored by Ala Hadhrat Fazil Barelwi word by word.

A Brief History of Hussam al-Haramayn

As I have already written that although Khan Sahib was constantly making outrageous remarks against the scholars of the *Ummah* and it was as if he was literally fighting against the scholars of Nadwa, but he never went beyond *Tafseek* and *Tafzeer* (judging one to be *fasiq and fajir* i.e open sinner). The book *Al-Mu'tamad Al-Mustanad*, written in 1320 AH, is his first attempt at writing in which he regularly issued *Fatwas* of *Kufr* on selected personalities of Deobandi scholars. But Khan Sahib's status was not yet such that the people would fall for his deception, his *Fatwa* of *Takfir* ended up getting 'stuck'. When he saw this fate of his hand-made 'grenade' so now he reached the Holy Hijaz to shoot them by leaning on the shoulders of the scholars of the *Haramayn Sharifayn*. This was the period of 1325 AH, 1906.

False Allegations against the Elders of Deoband

T

he founder of Barelwism made this journey to Hijaz under the pretext of *Hajj* and from within he was active in conspiring against scholars of Deoband. He copied the text by taking it out of context from the books of Hadhrat Mawlana Muhammad Qasim Nanotawi, Hadhrat Mawlana Rashid Ahmad Gangohi, Hadhrat Mawlana Khalil Ahmad Saharanpuri and Hadhrat Mawlana Ashraf 'Ali Thanawi and presented them to the scholars of the *Haramayn Sharifayn* as *Istifta*. The *Istifta Nama* was prepared with such deceit and deception that the scholars of the *Haramayn Sharifayn* were deceived and they issued a *Fatwa* of *Kufr* on the scholars of Deoband. Scholars are very careful while issuing *Fatwas*, although they issued a *Fatwa* on Khan Sahib's hot referendum, but with the following clause:

Whoever is in agreement of these things, as per the details written in this book, and believes in the same details, indeed he is a disbeliever and a misguided person.⁵⁰

Here are the names of some of the scholars who signed the *Fatwa*:

Mawlana Taj al-Din, Mawlana Ilyas, Shaykh Muhammad Sa'id, Sayyid Abbas Rizwan, Shaykh Umar Hamdan, Shaykh Mohammad Umar, Sayyid Ahmad Jazairi and others.

Khan Sahib returned to India with the *Fatwa* and printed it with Urdu translation under the name of *Hussam al-Haramayn*, a commotion erupted. The scholars of the Haramayn already feared beforehand that Khan Sahib had committed fraud with them. *Hussam al-Haramayn* got printed and transformed into a ruckus, and then the same scholars of Haramayn wrote a few questions and sent them to the service of Deobandi scholars to write detailed answers. Therefore, Hadhrat Mawlana Khalil Ahmad Saharanpuri wrote the answers and sent them to the service of the scholars of the two noble sanctuaries with the verifications of the scholars of Deoband. They expressed great satisfaction reading those answers and admitted the fact that Khan Sahib had kept them in the dark, the beliefs of the Deobandi scholars are in accordance with Ahl al-Sunnah wa alJama'ah, they endorsed and signed the responses of Deobandi scholars while retracting from their *Fatwa* related to *Hussam alHaramayn*. These answers are printed under the name *alTasdiqat li-Daf' al-Talbisat*. The same book is being regularly published under the name of *Al-Muhannad ala Al-Mufannad* and in Urdu under the name of '*Aqa'id Ulama Deoband*.'

⁵⁰ *Hussam al-Haramayn*, Foreword, p. 2

Khan Sahib Narrowly Escaped Arrest

⁵⁰ *Hussam al-Haramayn*, Foreword, p. 2

Khan Sahib Narrowly Escaped Arrest

Khan Sahib reached Hijaz with the file of *Hussam al-Harmayn*, but his fraud was exposed to some scholars at that time. Things got so bad that he could have been arrested, but he escaped by the efforts of Mawlana Munawwar 'Ali Rampuri and his companion. Nonetheless he was expelled from Makkah. Refer to *Mutalia Barelwiyyat* by Dr. Allama Khalid Mahmood for details about this matter.

11 Our Return from Bareilly

W

hen I started this article, the idea was that I would complete it in a few pages, but I kept retrieving the relevant materials such that lengthening this essay became my compulsion, the readers insisted on prolonging it, so I kept writing. Many, but more or less one-third of the material found after writing installments, even after writing such installments, which had already passed, therefore, it was decided that I would include them in the compilation of the book, so that the information obtained on the subject can be provided together.

This thesis started with the marriage of Ahsan Raza, and the discussion has threaded a long way since. Well! It was six o' clock in the evening. I was just lost in a tour of historical places when suddenly I received a call from a travelling companion to return quickly as the bride is about to leave. I, along with Mawlana Sha-keel Sahib Barelwi Qasmi, halted the bike on the road near the bride's house and waited for departure. It must have been four or five minutes before the bride appeared among the crowd of women. The same crying, which is a must for every marriage. Ahsan Raza was also walking in a special wave and why not! Today was his day. The bride was made to be seated in the car. We too sat on seats and the car began to run.

God knows best, the heat had been taking away peace of the soul since morning. Today's sun had lost its luster and turned yellow. The evening rush was peeping from nearby, but the heat was getting heavier and heavier. We left Bareilly soaking wet. The car drove us out of the confines of Bareilly half an hour later.

Why are Deobandis called as *Chawbees Number* (Number 24) and Barelwis as *Chabbees Number* (Number 26)?

After running for about eighteen hours, we were now in Ahsan Raza's village. *Waleemah* was a day later. Many of his friends had also arrived to attend the event. Everyone had the same *Barkati topi*. The upper part is as deep as the inner part of the head. I'm not in the habit of mocking. Yes! If someone mocks and if it is intolerable then I deal with them on the spot. The Imam of the village while drawing the attention of his fellows; mocked me and said: "Why are your Deobandi *topis* like this? Totally sticking to the head? Look at our *topis*, they stand like crowns!" I replied: "I have nothing to receive from the people but you have to extort from them, that is the reason for the style of your *topis*. In one depth you will hold curry and in the other depth you take Pulav." On hearing this, the *Mullahs* laughed hysterically and said: "Deobandis do not lag behind in making interpretations." The function was on, the people were also present, Imam Sahib to display his intellectual horror, said: "The Holy Prophet (Allah bless him and grant him peace) fell in prostration as soon as he entered the world." I said: "Give me the reference." He got panicked. One of the people present demanded from the Imam: "If you have made such a big claim, then you must provide the reference." He was left stunned, although there was no other Deobandi among the people.

Imam Sahib said: "you are *chawbees* number (number twenty-four), that is why you do not believe." I said: "Brother! What is the reason for calling me *chawbees* number? Also tell me why you call yourself number twenty six (*chabbees number*)?" With this question, a sense of quietness had overtaken the crowd. One person said in a very triumphant manner: "Deobandi is attributed to its center Deoband and its pin code starts from 24, while Bareilly's pin code starts from 26." He said this and started looking at the peo-

ple seeking applause. I said: "Sir! Your claim might be correct with regards to Deoband but you are totally wrong concerning Bareilly." He asked: "How?" I said: "The pin code of Bareilly begins from 26, not 25; while the number plates of the vehicles bear the number 26!" they were left stunned and dumbfounded.

Thus this narrative of the Trip to the Land of Barelwism comes to an End!

GEOGRAPHICAL TERMS

- 1. Ahmedabad:** In western India, is the largest city in the state of Gujarat.
- 2. Ajmer:** A city in the northern Indian state of Rajasthan. South of the city's artificial Ana Sagar Lake is Ajmer Sharif Dargah, the domed shrine of the Muslim Sufi saint Garib Nawaz.
- 3. Amritsar:** A city in the northwestern Indian state of Punjab
- 4. Amroha:** A city in the state of Uttar Pradesh in India.
- 5. Bans Bareilly:** A city in the northern Indian state of Uttar Pradesh, it houses the *Dargah* of Ahmad Raza Khan, the founder of Barelwi sect and his family members
- 6. Badaun:** A city in Uttar Pradesh
- 7. Bihar:** A state in East India, bordering Nepal
- 8. Calcutta (now Kolkata):** the capital of India's West Bengal state
- 9. Champaran:** A region which now forms the East Champaran district, and the West Champaran district in Bihar, India.
- 10. Darbhanga:** fifth-largest city in the state of Bihar
- 11. Delhi:** India's capital territory, is a massive metropolitan area in the country's north. It has been ancient capital of many Empires. Nizam alDin Awliyah's tomb is located here.
- 12. Deoband:** A town and a municipality in Saharanpur district in the state of Uttar Pradesh, India.

13. Ganges: a trans-boundary river of Asia which flows through India and Bangladesh

14. Gujarat: Gujarat is a state on the western coast of India.

15. Hardoi: A district in Uttar Pradesh

16. Hijaz: A region in the west of Saudi Arabia

17. Hyderabad: A city is the province of Sindh in Pakistan (never to be confused with Hyderabad in Deccan India).

18. Iran: also called Persia, is a country in Western Asia.

19. Junagadh: A city in the western Indian state of Gujarat.

20. Kabul: the capital and largest city of Afghanistan, located in the eastern section of the country

21. Kakrala: A city in Badaun district in Indian state of Uttar Pradesh.

22. Kannauj: A district and city in the state of Uttar Pradesh

23. Kanpur: A city in the state of Uttar Pradesh, India

24. Kurla: A locality in the city of Mumbai, India

25. Lahore: The capital of the Pakistani province of Punjab

26. Lucknow: A large city in northern India, is the capital of the state of Uttar Pradesh.

27. Madhubani: A city situated in the India state of Bihar

28. Maharashtra: A state in the western and central peninsular region of India occupying a substantial portion of the Deccan Plateau.

29. Makanpur: a town in Kanpur district in the state of Uttar Pradesh, India.

30. Makkah: Holiest city of Islam and home to the Masjid al-Haraam and the Ka'bah (located in Arabian Peninsula, occupied by Saudis through the help of British, hence came to be known as 'Saudi' Arabia)

31. Moradabad: A city and district in Indian state of Uttar Pradesh

32. Mohalla Qilla: An area in Bareilly

33. Mumbai (formerly called Bombay): a densely populated city on India's west coast, the capital city of the state of Maharashtra.

34. Muzaffarpur: A city located in Muzaffarpur district in the Indian state of Bihar

35. Nainital: A city and popular hill station in the city of Uttarakhand, India.

36. Pakistan: A country located in South-Asia

37. Punjab: A state in Northern-India

38. Purana Sheher: An area in Bareilly

39. Qazi Tola: An area in Bareilly

40. Rae Bareli: A city in central Uttar Pradesh

41. Uttar Pradesh: A state located in northern India.

42. Sambhal: A district in Uttar Pradesh state of India.

43. Sarai Kham: An area in Bareilly

44. Saudagaran: An area in Bareilly, this locality contains the mausoleum of Ahmad Raza Khan and his family-members, known as Dargah Ala Hadhrat

45. Shamli: A city in Uttar Pradesh

46. Sirhind: A city in the Indian state of Punjab.

47. Thana Bhawan: A small town in Shamli district in the Indian state of Uttar Pradesh.

48. West Bengal: A state in eastern India, between the Himalayas and the Bay of Bengal.

GLOSSARY OF TERMS

'Alim al-Ghayb: the knower of the unseen, one who knows everything, knower of the unknown, i.e. God.

AH: (stands for *Anno Hegirae* or *After Hijri*), an abbreviation used in many Western languages for "after *hegira*," or its Latin form, "*Anno Hegirae*." The *hegira* refers to a journey of the Noble Prophet Muhammed took from Makkah to Madinah in 622 A.D.

Bay'ah: the Arabic word for an oath of loyalty, means religious fealty or the submission more than personal allegiance. It is the initiation ceremony specific to many Sufi Orders.

Bid'ah: refers to innovation in religious matters.

Chaddar: A cloth with inscriptions usually offered to tombs of saints.

Chiraghan: Festival of lights, usually observed during the urs (death anniversaries) of the saints.

Dargah: the tomb or shrine of a Muslim saint.

Dars Nizamiyyah: A study curriculum or system used in many Islamic institutions and Darul Ulooms, which originated in the Indian subcontinent in the 18th century.

Dar al-Islam: an Islamic term for the Muslim regions of the world.

Dastarkhawan: Tablecloth which is spread on the ground, floor, or table and is used as a sanitary surface for food, but it is also used more broadly to refer to the entire meal setting. **Diwan:** a collection of poems of one author, usually excluding his or her long poems. These poems were often composed and collected in the imperial courts of various sultanates and were very well known for their ability to inspire.

Dua: is a prayer of invocation, supplication or request, even asking help or assistance from God.

Esaale Thawab: to transfer or dedicate the *thawab*/reward of particular good actions or charitable deeds to a deceased person.

Fajr: The *Fajr* prayer is one of the five mandatory salah. As an Islamic day starts at sunset, the *Fajr* prayer is technically the third prayer of the day. If counted from midnight, it is usually the first prayer of the day.

Fatwa (pl. Fatawa): Formal legal ruling issued by a competent jurist.

Ghayr-Muqallidin: This word is used for those who reject following any one of the four Islamic schools of thought (the 4 *Madhabs*).

Hadhrat: An honorific Arabic title used to honour a person.

Hadith: Literally, a piece of news, a story or a report relating to a present or past event. In the technical sense, it refers to the reports of the words, deeds and approvals or disapprovals of the Messenger of Allah.

Hajj: The obligatory greater pilgrimage to Makkah which takes place in the last month of the Islamic year and which every Muslim who has the means must make once in a lifetime.

Haramayn Sharifayn: a term denoting two Noble Sanctuaries i.e. Makkah and Madinah.

Hijri (AH): Era used in the Islamic lunar calendar, which begins its count from the Islamic New Year in 622 CE. During that year, Prophet Muhammad and the Sahabah migrated from Makkah al-Mukarramah to Yathrib (now Madinah).

Ifta: Act of issuing a *Fatwa* (legal opinion) by an authoritative consultant in matters of law.

Ijazah: A licence authorizing its holder to transmit a certain text or subject, which is issued by someone already possessing such authority. It is particularly associated with transmission of Islamic religious knowledge.

Imamat: the act of leading congregational prayers.

Imam Bara: An Imambara is a place or a building with a hall where people assemble for "*Majlis*" (Mourning Congregations) of Imam Husain and Martyrs of Karbala.

Istifta: Seeking legal advice or verdict on a legal matter or question (usu. religious), gaining knowledge, taking an opinion, seeking answer to a question.

Janaab: an Islamic honorary title, which means "Sir" in English.

Jhumka: A style of ear-ring worn by women of the Indian subcontinent.

Kalimah Shahadah: the Islamic declaration of faith, and it is mean there is no god but Allah, and Muhammad is his Messenger.

Khanqah: Also known as a *Ribat* or *Zawiyah*– among other terms– is a building designed specifically for gatherings of a Sufi brotherhood or *Tariqah* and is a place for spiritual retreat and character reformation.

Khilafat or Khilafah: (Arabic word meaning "succession"), a process in which the Pir identifies one of his disciples as his successor, which may be more than one.

Khutbah: a sermon preached by an imam in a mosque at the time of the Friday noon prayers, during Eids and while conducting *Nikah* (Islamic marriage).

Kufr: this term literally means covering or concealing something, and in a religious context, it refers to hiding or denying religious truth.

Kurta: A long, loose shirt worn by men and women in south Asia.

Lungi: a men's skirt usually wrapped around the waist and extend-

ing to the ankles, worn in various countries in SE Asia.

Madrasa: A college for Islamic instruction.

Maktab: an Arabic word meaning elementary schools. Though it was primarily used for teaching children in reading, writing, grammar and Islamic subjects, other practical and theoretical subjects were also often taught.

Markaz: refers to describe a centre of any organisation, Tablighi Jama'at Markaz in the context of this book.

Marsiyah: elegy, meaning a poem which is a lament for the dead.

Mawlana: A learned Muslim scholar especially in India— often used as a form of address.

MLC: Member of Legislative Council.

Mufassir (pl. Mufassirin): commentator of Holy Qur'an. **Mufti:** A Muslim legal expert who is empowered to give rulings on religious matters.

Muhaddith: collector of Hadith.

Mujawar: an attendant of tombs.

Mullah: A Muslim learned in Islamic theology and sacred law.

Namazi: Devoted to religion or to religious feelings and duties; absorbed in religious exercises; also used for someone who is consistent in offering prayers.

Naqsh Na'layn Pak: A caricature or a badge depicting the Blessed Sandals of the Prophet (Allah bless him and grant him peace).

Nikah: A Muslim Marriage.

Pir (or Peer): A title for a sufi spiritual guide.

Rijal: an Arabic word meaning men. In the Islam world, the word refers to prominent scholars of Islamic sciences.

Sahib: A term used by some people in India to address or to refer to a man in a position of authority.

Sajjada Nasheen: A term of Persian origin, used chiefly within the Sufi traditions of South Asia referring to the successor or hereditary administrator of a Sufi master who typically functions as a custodian or trusty at his/her shrine.

Salah: the daily ritual prayer enjoined upon all Muslims as one of the five Pillars of Islam.

Sehra: A head-dress worn by the groom during Indian, Pakistani and Bangladeshi weddings.

Shari'ah: Islamic canonical law based on the teachings of the Qur'an and the traditions of the Prophet (Hadith and Sunnah).

Shaykh al-Hadith: Refers to a person who is involved in teaching Hadith.

Shirk: basically means "Polytheism", i.e., the worship of others along with Allah. It also implies attributing divine attributes to any other besides Allah. It is the belief that the source of power, harm, or blessing is from others besides Allah. The word 'Shirk' comes from the Arabic root (S-R-K) with the general meaning "to share".

Shura: a consultative council or assembly.

Surma: Black sulphuret of antimony, used by Muslim women for darkening the eyes.

Takbir (lit. "magnification [of God]): is the name for the Arabic phrase Allahu Akbar meaning "Allah (God) is the greatest".

Takfir: denotes excommunication from Islam of one Muslim by another, i.e. accusing another Muslim to be an apostate.

Ta'widh: is an amulet or locket worn for good luck and protection common in South Asia.

Ta'ziyah: it refers specifically to the Miniature Mausoleums (imitations of the mausoleums of Karbala, generally made of colored paper and bamboo) used in ritual processions held in the month of Muharram.

Topi: it is an Urdu word for 'hat', a headcover/skullcap worn by Muslim men.

Ummah: term used to denote the whole community of Muslims bound together by ties of religion.

Urs: The death anniversary of a Sufi saint usually held at the saint's *Dargah* (shrine or tomb).

Walima: the marriage banquet, the second of the two traditional parts of an Islamic wedding. *Walima* (Reception) is organized by the groom's family, held in the native place of the groom.

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- Muhammad Ameen Palanpuri
- *Hussam al-Haramayn* Ahmad Raza Khan Barelwi